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THE EGYPTIAN SUDAN

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TWENTY YEARS AGO AND NOW.

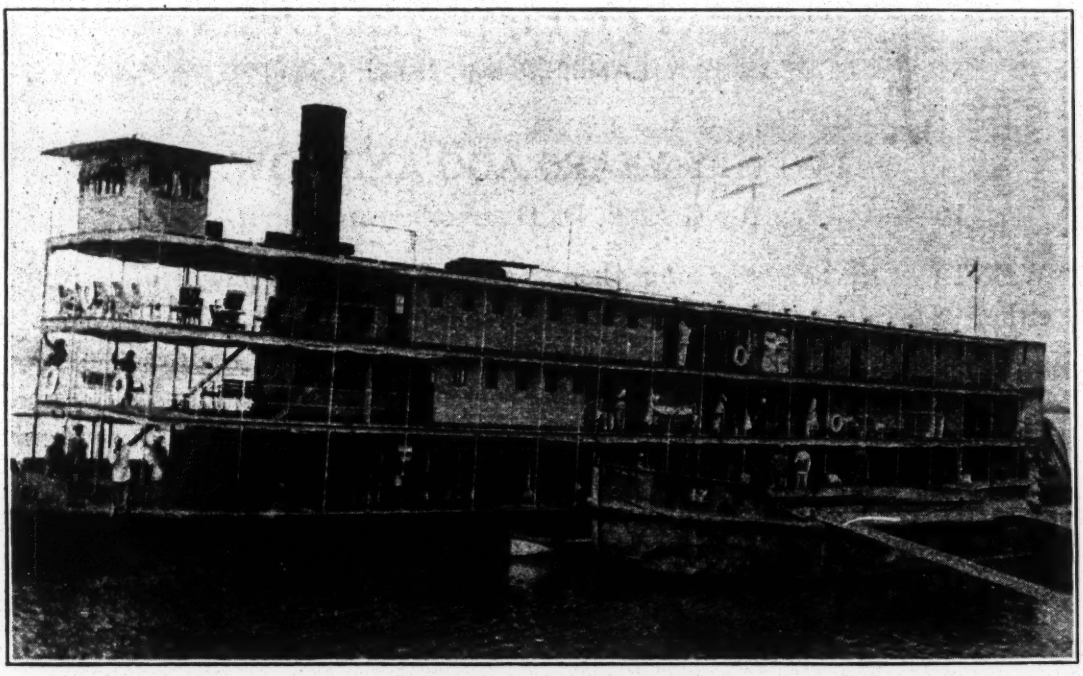
BY REV. J. KELLY GIFFEN, D. D., KHARTUM NORTH, SUDAN.

TWENTY YEARS is a long time, either in prospect or retrospect, and many things can happen in that time. No one will question that many things have happened in the last twenty years. It is not my intention to record the history of the Sudan from 1899 to 1919, but simply to compare condition of then and now, especially in reference to the life of our Mission of that period. Naturally the development of the country and the development of the mission work have been co-related. I think I may safely say that both those who have had the direction of the development of the country and those who have been made responsible for the mission work, have had many startling discoveries. Either in its physical aspects or its social the Sudan presents greater possibilities than had been contemplated, except, perhaps by a very few. The development, too, has been more rapid than had been expected. The lack of funds has hindered in every direction, but in spite of this fact advancement has been steady. Naturally the great war checked the development of the natural resources of the country, as both men and funds were required elsewhere. Schemes for irregation and railroads had to be, for a time abandoned, and all of this postponed the development of agriculture many years, and upon this the future of the country depends. But in spite of this the people have prospered, and many have grown comparatively rich. Wages have doubled and trebeled and prices of all sorts of produce have been excessive, food abundant almost all the time and the people have lived happy.

As your readers will have this in print it will be just twenty years since the writer first came to the Sudan. To me then it was a new world. Every thing was strange and from north at Wadi Halfa south to Khartum there was every where evidences of the devastating warfare that had been waged by Mahdi hordes for nearly twenty years. It was of course a savage warfare and whatever may have been of houses and gar-

dens and cultivated fields were then entirely waste.

The military had constructed hastily a railway to Khartum and by this we traveled. My traveling companions were, on that journey, the late Dr. Andrew Watson, and Mr. Cooper, then of the British and Foreign Bible Society, and most companionable they were. It was our good luck to have some wealthy tourists on that train and we made a very comfortable and speedy journey. Wadi Halfa was then, and still remains, the "Gateway to the Sudan." Every one was expectant as to what would be revealed in the heart of Africa. It was new alike to all of us. The very desert had a fascination to me and it still has to me. There is a quiet grandure about it that brings one very near to God, and we can easily understand why men have sought the solitude of the desert for communion with Him.



A BOAT ON THE NILE.

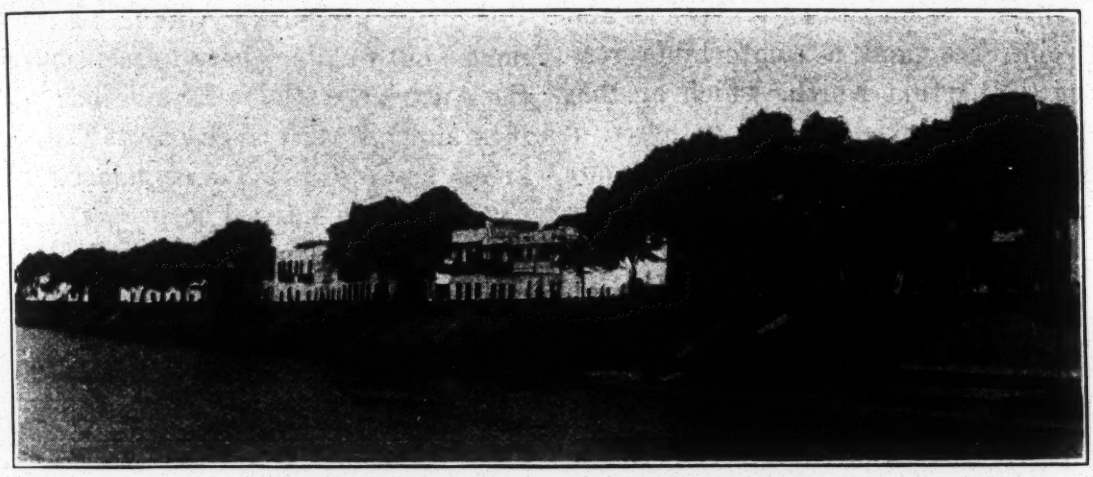
Come and see the Sudan! This boat is fine and comfortable for a trip up the Nile from Wadi Halfa.

At Khartum and Omderman there was still another world from anything that we had ever seen revealed to us. Khartum was in ruins, literally so. Nothing remained but a few tall lonely looking palm trees, and heaps on heaps of ruins. It was desolate beyond description. There was a map showing a plan for a new city, but it required unusual imagination to vision that city. But now the streets and avenues have become a reality, houses have been built, a beautiful Cathedral from native material, Gordon's old palace has been reconstructed and is surrounded with one of the most beautiful gardens in the Nile valley. There are schools and churches, banks and business houses. The street along the river embankment is shaded on either side with Banyan and Acasia forming almost a perfect arch overhead. In building and beautifying a city twenty years is not very long, but one coming to Khartum today can hardly imagine what Khartum was then.

But on that first visit we did not stop in Khartum but went direct to Omder-

man, where people lived, and where thousands of people had died during the Mahdi reign. This was the city of the Mahdi and his successor. It was an afternoon when we arrived and the first day of Ramadan, and just as we left the steamer with our baggage strapped to a donkey, the gun fired the signal that sun had set, and all the thirsty rushed for the river for drink, among them our donkey boys. The donkey left by its master, took its own perverse way up along the great wall of the Mahdi's encampment. That was the strangest scene that ever met our eyes. The one wide common street from river to the heart of the city was thronged with people, such as we had never imagined existed. They were from all tribes from every province in the Sudan, of all types and all shades of black; but all were poor and distressed and about four out of every five were naked, and at least three out of every five were women. In thinking of these since I always recall the Master's words: "I was hungry and ye fed me, naked and ye clothed me * * * for as much as ye have done it unto one of these little ones ye have done it unto me." It was a long way up into the heart of Omderman, and night had settled down on us before we arrived at the house of Mr. Gwynne (now Bishop Gwynne) and all the way there was only squallor and hunger and nakedness One must confess that what met our eyes that evening was depressing and discouraging. We had come to establish a mission to teach these people a way of salvation from all this. But how far off they seemed to be, how impossible to reach them with our message. That was then. Now it is different, although many of these people must have perished without ever knowing.

Let us take a little stock of Omderman today—now. There are not one-fourth as many people as there were then. I do not know where they have all gone to. Many must have died, and many gone off to their people or to their particular section of country. Of those remaining much has been done to relieve their distresses. They have of course, been partakers with others of the general prosperity that has come to them under British rule. They have rebuilt their houses, engaged in trade, and live in comparative comfort and plenty. The Government has created schools for them and a well conducted hospital. And the two Missions—The Church Missionary



THE RIVER FRONT AT WADI HALFA.

Society of London, and our own American Mission, have each had their part in the reconstruction. They have done more than can well be described here, for they have been able to reveal a spirit and inspire with a hope that no other agency has even attempted. The two missions have co-operated in sympathy and harmony that has in itself been an object lesson. Side by side they each have prosecuted their work without friction or overlapping or double expenditure. They have borne the burden together, and lifted up the same Saviour before all men. The C. M. S. has two girls' schools and a hospital, and our American Mission has a boys' school and two churches, and a comfortable residence. Khartum North, which at that time scarcely existed, has gathered a considerable population, and there our mission has its wonderful Girls' Day and Boarding School, a boys' school and a most interesting congregation, and a hospital property with a clinic building waiting for some good physician to come to occupy it.

The city of Khartum has, perhaps, changed more than all the others. It was natural that it should become the better cared for. It is the capital city and the place of residence of officials and the foreign population. Besides, as we have already mentioned, it was at that time, (twenty years ago) only heaps of ruins. There was every opportunity to make it a city according to the liking of those in power. Wide streets and avenues were planned, and the city was divided into first, second and third class as to quality of building. Trees were planted in all of the main streets, which will, in time, make for its attractiveness.

Besides the Cathedral, which we have already mentioned, Gordon Memorial College, with its ample grounds conspicuously located and abundance of water, it becomes a striking feature of Khartum. Here, too, are all of the Government buildings and official residences, the Civil Hospital, besides the numerous residences of the foreign population.

As for the Missions, the Church Missionary Society has a well built and suitably located school for girls, and our own mission has a Boys' School and the Boys' Home, and the Synod of the Nile, in connection with our Mission in Egypt and here in the Sudan, has a very neat little church. The new property for the Boys' Home will be situated just outside of the present city limits. It would not be out of place here to mention that the Austrian Catholic Mission has buildings and property such as the Catholics know how to place and adorn. The Greek Church has a fine property, with school and residence of the Arch Bishop, the Copts have a large property and church building with a Bishop's residence, and a Marionite Church. If all of these agencies were evangelical in influence, or active in Christian work, there would be but little need for further extension, or multiplying of agencies. But alas! this is not the case.

But from dust heaps and ruins there has emerged a city that will in time become important in the country and in the world's commerce, and fair to look upon. The war has retarded the progress, but the time is not far distant when Khartum will be as fair a city as any on the Nile. In sanitation it is far ahead of any other, and I venture that it is the cleanest city in the Nile Valley.

There are other political centers in this North Sudan, all of which have come into existence, towns have been built and well ordered, clean and sanitary, until

this part of the Sudan is about the safest place in the world to live. And twenty years ago the two evangelical missions, (the C. M. S. and American Mission) had four workers all told. In fact these did not begin their work until 1900, but now they have about forty-five workers, including teachers and preachers and the missionaries. This is an army that, with prayer behind it, should accomplish much.

So far then as our mission work in North Sudan is concerned, it has tried to keep pace with the material development of the country. What of the south, on the Sobat?

THE CAMEL CART.
The camel is the burden bearer in Oriental lands.

Twenty years ago all of that country was known to have been laid waste, although all had not yet been explored, and but few, if any, had much conception of its worth to the country and the world at large. The population had been decimated and their property destroyed. Little by little regular steamer communication has been established and the outlying provinces have been brought nearer, relatively, to the political center. The journey from Khartum to the Sobat in 1900 required three weeks or more, and today one week. The first missionaries who went to the Sobat in sail boats were twenty-two days, and there was then no shelter from the sun and wind and rain.

The second station has been established and comfortable housing provided for your missionaries. The people have learned that the missionaries are their friends, and some have come to understand that they are a good deal more than that. Gradually they have come to understand that they have a message for them, and some have accepted that message. They have not been years of ease and comfort to your missionaries. There were many trials and hardships to be borne. But I do not recall having heard any one of them complain of these.

The greatest discovery that the missionaries have made is the fact that the task that they have set themselves to perform is immensely greater than they had at first thought it to be. Just as those who set themselves the task of developing the natural resources of the country found that these far transcended any thing that they had conceived them to be, so the missionaries

very soon discovered that the population was greater than had been reported, that while unfathomable ignorance and superstitions separated them from the people that in God's power it was all possible, and that because of these things the desperate need was emphasized.

The southern provinces are not so easy of access as the northern and therefore will require longer to develop their natural resources. But they are undoubtedly the richest and will be some day the most productive. There are great pasture lands and stock raising may become very remunerative, when the people learn to protect their cattle from disease and to improve their breeds. The years of war has taught of a market of which they knew not formerly. Much of their land, too, is productive of grains and cotton and fruits. The climate has proven to be much more healthful than was formerly supposed, the one great drawback being the mosquito and malaria, and we have the hope that before another twenty years pass these will have been remedied.

Twenty years ago there was not, in all of the Egyptian Sudan, one missionary south of Khartum. Now the evangelical societies have twenty-five. Then there was not a single native Christian in all of that region. Now there are about twenty that have been baptized, and these have been gathered within the last few years, but give promise of a greater ingathering in years to come.

The development of the country can be guaged by the fact that the revenues of the entire land were nil. Now it amounts to millions of pounds. In like manner the development of the mission work may be guaged by the fact that then all missionary enterprises were barely tolerated by Government and people alike. Now there is respect and deference shown to all connected with these societies, and the good that is being accomplished is recognized by all but a few.

The goodness of God we acknowledge with greatful hearts. During these twenty years from all who have joined the mission only two have been overtaken by death, from our own mission, and only one from the C. M. S.

There are some things that remain the same. Human nature is the same. Sin in all of its sinfulness is the same. The need of the great mass of the people is the same. As then so now, there is nothing that can save but the blood of Jesus Christ and He is able to save to the uttermost all who may come to Him.

THE LURE OF THE SOUTHERN SUDAN.

By Mrs. P. J. Smith, Nasser, Sudan.

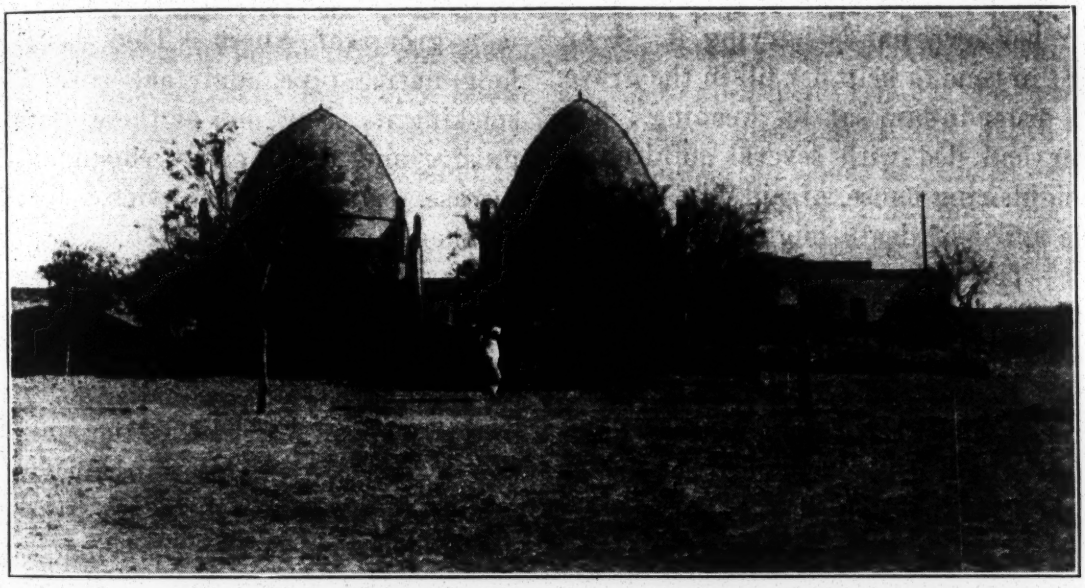
THE SOUTHERN Sudan, at least the part in which our mission is located, is a broad grassy plain, green in the rainy season, but dry as dry can be the rest of the year. Not a very attractive people, perhaps, yet how they do get into one's heart. The people, particularly the Nuer tribe among whom we live, are certainly among the most uncivilized tribes of the earth. Not a very attractive country, and yet what a thrill of pleasure comes, when returning from vacation we steam into the Sobat.

The very simplicity of their life fas-

cinates. Here is a man, his wife and two children. Their entire house is one round room about twelve feet in diameter. In it are a few dried skins which serve as beds, a few gourd dishes, and a cooking vessel or two made of clay and burned. Several bushels of durra are stored away in a woven grass container. A spear or so, a club, a few odds and ends—here are all their household goods. No washing, no ironing, no sewing, no mending to do, and very little house to sweep and dust. An easy life one thinks. Well, I doubt it. For oh, how many hours the housewife spends pounding her grain, finding fuel with which to cook her food, and carrying water, particularly if her house be far from a stream. Sometimes pity overwhelms me. Here is a mother with her new born babe. Her bed consists of a dried cow's skin. The child is lying on a sheep skin and covered with an old dirty rag, the only bit of cloth that the family possesses. Over there in another tuckle lies a dying woman, only a skin between her and mother earth. It is the rainy season, so the grand-mother is cooking the meal in this little room. The baby is crying and altogether it is a distracting scene.

I contrast it with my own roomy house, my soft bed and its clean covers, and the hundreds of little things in my home that make up the comforts of life. It doesn't seem fair. Yet it is their life, and what they are accustomed to.

Their helplessness and their listless surrender to fate in trouble or sorrow makes us so long to have them see Him Who is so ready to carry these burdens. One evening we heard the death wail in a little village but a few steps from our home. My husband hurried out to inquire the cause. Tong and Nyawar's baby was dying. So we walked down to their house. Poor mother! Just a year ago she had buried a little daughter and now this baby was going to be taken. She was suffering just as you or I would suffer. The little one passed away during the night and before morning had been buried. Nyawar said to me the other day, "I am angry with Jesus. When I see a little baby of mine able to run around, then I will pray to Jesus!"



A SACRED TOMB AT KHARTUM.

Poor blind ones! How one grieves because they will not see Christ Who is so near, so ready to help, so longing to come into their hearts.

One afternoon I went to Abuk's house (she is a neighbor of mine), to see how her ten-days old baby was. He had been very ill for two days. As I approached I saw Abuk out at the side of her house, kneeling down. Beside her was a little heap of dirt, in her arms a little white bundle. Ah, the baby had died. The mother had wrapped it in the little white cloth that I had given the child, and was with her own hands burying it. I arrived in time to help her fill in the grave. The sister-in-law sat by weeping. The sister had fled with several children to a neighboring house, afraid that this terrible spirit of death might take some of hers. The father was trying to comfort by assuring Abuk that the baby's death was no fault of hers, but was God's doings. It was indeed a tragedy. For, you see, Abuk was, when we first knew her, a widow. She belonged legally to a son of her first husband, but she refused to have him. So her father consented to another marriage, promising to pay to this man who had inherited her, his just claims. The father is very grasping so he did nothing but promise. However before the child was born, he demanded cattle of the new husband. Now the child was dead. Her husband would doubtless want the cattle he had paid for her, and make trouble, rightfully too, because Abuk's father had not done as he agreed. So, between the just demands of her husband, the greed of her father, and the claims of her inheritor, there promised to be troublous times in store. All this, added to the natural grief for the loss of her baby.

A great many patients come to the mission, sometimes a hundred or more a day. Though they certainly are not very attractive, these poor diseased ones, yet it does add to the interest of the work to know that people are coming here from places several days' journey away, coming for medicine. Most of them go back healed, and many, many carry back to their people the stories and songs of Jesus, that they have received along with their medicine. You would certainly think, to visit this dispensary, that there are many diseased among the Nuers. The marvel is, not that so many are sick, but that so many are not. Here is a group of Nuers. They have one long native pipe, and take turn about smoking it. Now one of these has a repulsive and fairly easily communicated disease. Nyaduot had twins. I called on them one afternoon. Over near the fire was a dirty little gourd of milk. The tail of the grandmother's leather skirt which wiped around over the floor as she moved, occassionally got itself into this gourd. Presently the milk was fed to these half month old babies.

But the greatest lure of Southern Sudan is the war that is being waged here between Christ and Satan. Satan has had things his own way among the Nuers for generations, but now his great enemy has come even here. And is conquering moreover! Some months ago we went up stream a day's journey to get wood. We spent two weeks at a little village on our house-barge. No missionary had visited this village before and the people were very curious and much interested. Every evening they came begging for songs and stories. After a few days Satan brought along Bul, a medicine man. He had come to initiate someone into the rites of a medicine man. His presence was a very real hindrance to us. Much of the in-

terest of the people was taken by his work and besides many of them were pretty well under the influence of their native beer most of the time. This is always on hands when a medicine man is visiting. In spite of this, numbers continued to come as before and even Bul himself came every day, asking to pray to Jesus. Now Bul is not much interested in us, I know, for his home is but ten minutes walk from ours, and he never comes here to pray. He knows us and our attitude toward his work very well. My own explanation is that he instinctively knew that we have some wonderful thing which he does not have. He doubtless felt that the people knew it too, and that it was policy to appear to be a friend of ours and interested in our work.

You have read, of course, of that wonderful Sabbath last January when one Abyssinian and three Nuers were baptized here at Nasser, and of the three others who were baptized a month later. Yes indeed Satan is losing. But he hasn't given up yet. He is still hoping that he may get even some of these seven. He does sometimes succeed in sending one or another of them into a fit of anger. Sometimes, many times, he makes them love the things of the flesh more than the things of the spirit. He will not get them away though, for "No one is able to snatch them out of the Father's hand." Won't you pray that these new born babes in Christ "may be strong to apprehend what is the breadth and length and height and depth and may know the love of Christ which passeth knowledge, that they may be filled into all the fulness of God."

"57 VARIETIES" OF DOLEIB HILL.

By Paul Emerson Gilmor, M. D., Doleib Hill, Sudan.

LET ME here present for your acquaintance some Shulla friends. They come to the clinic in no prearranged order, and they are here brought before you in somewhat the same manner. You will realize that they are human beings much like ourselves, and yet so different. They are deserving of your interest, sympathy and prayers. We smile at some of their peculiarities, and rejoice in their good heartedness and that many show an interest in the gospel teachings.

"Vanity of vanities, saith the preacher, all is vanity." It is much the same the world over. One day there appeared at the Doleib Hill Dispensary Clinic a Shulla woman, who had a sore upon her lip. Of course this was quite an inconvenience, and it pained, but worse than that it disfigured her face. In order to keep it from being seen she wore a dirty cloth across her mouth. She was treated with success, and soon the wound disappeared but there remained a large white scar, surrounded by the black velvety skin. She asked for treatment of this scar, the very thought of a white scar on her black face was greatly repellant to her cosmetic ideas. She desired at least a small piece of bandage to cover her disfigurement, but as bandage material was scarce that was not provided her. She had no extra cloth of her own that she could use, so her ingenuity provided a way out of the difficulty. She remembered that charcoal was the same color as her skin, so she

used that to camouflage the white scar. This made her beautiful once again and she remained so during the rest of her stay at the medical village where she continued constitutional treatment for a short time.

One evening there arrived at the medical compound a young man from a nearby village. He came to live in one of the native huts provided for those sick people who are unable to go back

KORDOFAN ARABS WITH CHIEF.

and forth to their homes after receiving treatment each day. His illness began a few weeks before with some pain in his right thigh. He had his thigh bled by a friend in the village, who did it with a sharp edge of his spear. This is a very common practice among people of this type and also among many who are supposed to be civilized. The cuts all bled well, but they promptly became infected, so that it was only five days later that he appeared at Doleib Hill with just thirty-one infected sores. They were all upon the front and sides of the right thigh. Each of the wounds appeared to make an attempt to provide a worse odor than its fellows. They were so successful that the next day when the patient made his appearance at the assembly room of the sick, the other people left the room. He came regularly for attention, so that after some little time he was almost healed. He returned to his home village and as is the custom of so many of these people when they find they are about cured, he never came back to complete the treatment.

"Yes, Hakim, I'm very sick, I have much pain in my legs. Both of them pain down the front in the bone." This patient had a pair of shin bones which bow forward like a saber, rather characteristic of the disease, which he had inherited from his parents. This great disease is the most common one found in Central Africa, however, it does not always take the form mentioned here. It is the greatest constitutional disease of the whole world, and seems to have a strong tendency to attack the legs of our black friends. The treatment is really constitutional, but frequently they can not understand they are receiving any good medicine, unless it is put upon the painful location. So when they are given internal medication, it is regarded as being of very minor importance.

One who treats these people in a medical way very often receives instruction from his patient as to what should be done to him. Sometimes they think they ought to take the same kind of medicine as a patient who has an entirely different type of ailment, or again it may be like one fellow whose friends called the doctor one day to go out into the village to see him. For ten days he had lain there sick in his hut about a

mile from the medical compound, and then he sent for aid other than that which could be given by his own people. Upon visiting him it was found that he needed an operation quite urgently. At the suggestion of this he said, "Oh, no, just give me some medicine to make me well," but he was told that there was no other medicine for his trouble, but a small operation would relieve him, otherwise he would die. It was then that he again pleaded for "just some medicine," and to his pleadings were added those of his wife, his mother, his sisters, his brothers, his father, and all his uncles. They only wanted some medicine that would make him well. After much talking it was decided that he was to be carried to the dispensary building, but because he complained greatly when they got him nearly one-third of the distance there, the "ambulance" bearers were persuaded by the patient to return home again, where he died three days later. He was too ignorant to understand and too haughty to believe that any one knew a great deal more than he; so that he might have faith in a man whom he had never seen. However there are some of another type of people who seem to think that nothing is impossible for the Hakim to do.

One afternoon as the mission doctor was busily engaged in his studies, there came a call to hurry to the nearby village to a very sick patient. As the disciple of Esculapius could not comprehend the language fully, he got one of the other missionaries to interpret for him. It was soon ascertained that the patient was a cow, belonging to the young man who came with the request. This cow was very, very sick, unable to walk, and in a very bad plight indeed, and all because it was under the spell of the "evil eye" of an enemy of its owner. After much scoffing that the "evil eye" never did any harm and besides, even if it did, that the doctor's medicine would do no good, the request was changed to a desire to have medicine to put upon a sore to keep the flies from bothering the cow. This was done gladly, and great was the joy of our friend a few later when he reported that the medicine was causing the wound to heal, and that it was free from the pestiferous flies.

More than once in a lifetime does the missionary come in contact with the so-called effects of the "evil eye." He soon learns that the "evil eye" is a most wonderful thing, and can cause all sorts of trouble, and so bring about revenge for wrongs done its possessor.

A patient with a large ulcerating wound upon her face paid a visit to the clinic. She was very weak and was suffering much, because the half of her lower lip was eaten down to her chin, and along the lower part of the jaw bone, so that the right half of the jaw bone was completely exposed and showed the lower teeth on that side. Poor woman! she could scarcely open her mouth, she could not chew any food, and when she tried to swallow a drink of water, it just ran out the side of her mouth through her teeth. It seemed remarkable that she had lived even this long. She only survived a few days longer by being fed milk through a tube, but the effects of the poisons and her weakness were too much of a drain upon her system.

You ask the cause of this? Well, her friends and neighbors said it was the effects of the "evil eye." Her husband stole some tobacco, she chewed it, and so the "evil eye" worked in the tobacco.

The Shulla women do more tobacco chewing and smoking than do the men.

One very cute little custom they have is to place their wad of tobacco up behind the ear when the doctor examines their mouth or throat.

Some patients show much gratitude while others come and get as much good as they can as long as it requires no exertion on their part. It is much like in America where it is a well known fact that the patients who are not asked to pay anything for treatment frequently take it on the basis that the treatment is worth only what they pay for it. If they pay nothing they do not take the interest and care that would be well for them. Attendance is irregular and the more one does for them the more they want. And with these it is frequently found that their interest is greatly stimulated by the requirement of some money. Many of those who go to the medicine man for treatment pay him all they can collect together in the way of this world's goods, sometimes as much as the value of fifteen or twenty-five dollars. For this they get what this old rascal can do during only an hour or two at one time. Yet the mission doctor is supposed to be greatly enriched by the contribution equivalent to fifty cents, to pay for the medicines and treatment during a period of perhaps two or three months.

However, one grateful patient showed his thankfulness in another way. He had been in an argument, and turned and walked away. As if to hurry him along and also to gain a last point his opponent ran up behind him and bestowed upon his head a blow with a club. This blow cut an ugly scalp wound which bled severely. The medicine man was consulted, but his efforts availed nothing, so they wrapped up the head tightly in some old dirty rags and accompanied by the worker of superstitious charms the injured man came to the doctor's house, late in the day after clinic hours. It was with little difficulty that a few sutures and ligatures were in place, for an artery had been severed. This fellow came from a distant village and after two days' treatment he decided that he was well, although his head was still bound up, so he returned home. On the following day another man came with a cut on his scalp. After much questioning it was learned that he came from the same village as his predecessor, and that he had received his wound at the hand of this man whom he had struck from behind a few days previously. And before the week had closed another boy came from that village in the same condition. Thus we found that the gratitude of one patient provided us with two other patients in one week and advertised our work for weeks to come.

Will you not join in the circle of prayer that a very great multitude may find complete healings for their bodily ills and soul sufferings through the evangelistic work at Doleib Hill?

"The New World Movement"
of the United Presbyterian Church
of North America

MEDICINE MEN AND WITCH CRAFT.

By Rev. D. S. Oyler, Doleib Hill, Sudan.

THE SHULLAS are full of superstition, which they have inherited from ancestors low in the scale of civilization. Such beliefs are not peculiar to them, but are shared by other races in Africa. When asked if some neighboring tribes believed in spirits they smiled at the ignorance, which prompted the question. One man said all the black races have the same fears. The untutored savage sees the fury of the storm, and the question is raised in his mind, as to the motive cause of all this vast power, and immediately he ascribes it to the power of some spirit, either good or evil. To his mind the world is full of spirits, some of them helpful, but possibly many more are harmful to him. Some power is needed to overcome the influence of the hostile spirits, and this is largely found in the good medicine men. Their powers are paraded before the people, and many great feats are attributed to their occult powers. They are the most staunch upholders of the aniministic system of the Shullas. To judge of a religious system we must apply the test that Christ applied, by their fruits ye shall know them, and the possessors of occult powers present the religion in operation.

This article will deal with occult powers as found among the Shullas, though the neighboring tribes, Nuers, Dinkas, and Anuaks all hold some or all of the same beliefs. Dr. Lambie says that the medicine men do not seem to have as great power among the Nuers as among the Shullas, and most of the medicine men near Nasser are Anuaks, many Dinka medicine men are sought by the Shullas as being more powerful than their own.

Five classes are recognized as the possessors of occult powers.

1. The possessors of the evil eye.
2. The evil medicine men.
3. The servants of the king.
4. The good medicine men.
5. Those possessed of the evil spirit.

Some say that number five is not a power, but merely a disease. We would call it insanity. The other four classes present the old problem of the contest between good and evil. Numbers one and two are the evil forces, while numbers three and four are the good powers, which help men.

A few of the natives would make the possessors of the evil eye a branch of the evil medicine men, and say that their power comes from the evil medicine men, but the accepted opinion is that they are a class by themselves.

This dread power is inherited, and theoretically taints its possessor's descendents to the end of time. Each village knows by reputation each person in it who has the evil eye. A stranger can not determine a person with the evil eye by physical marks, though a few peculiarities lead to the supposition that a person has that power. When the white of the eye is small in comparison with the iris which is very dark the person may be possessed of the evil eye.

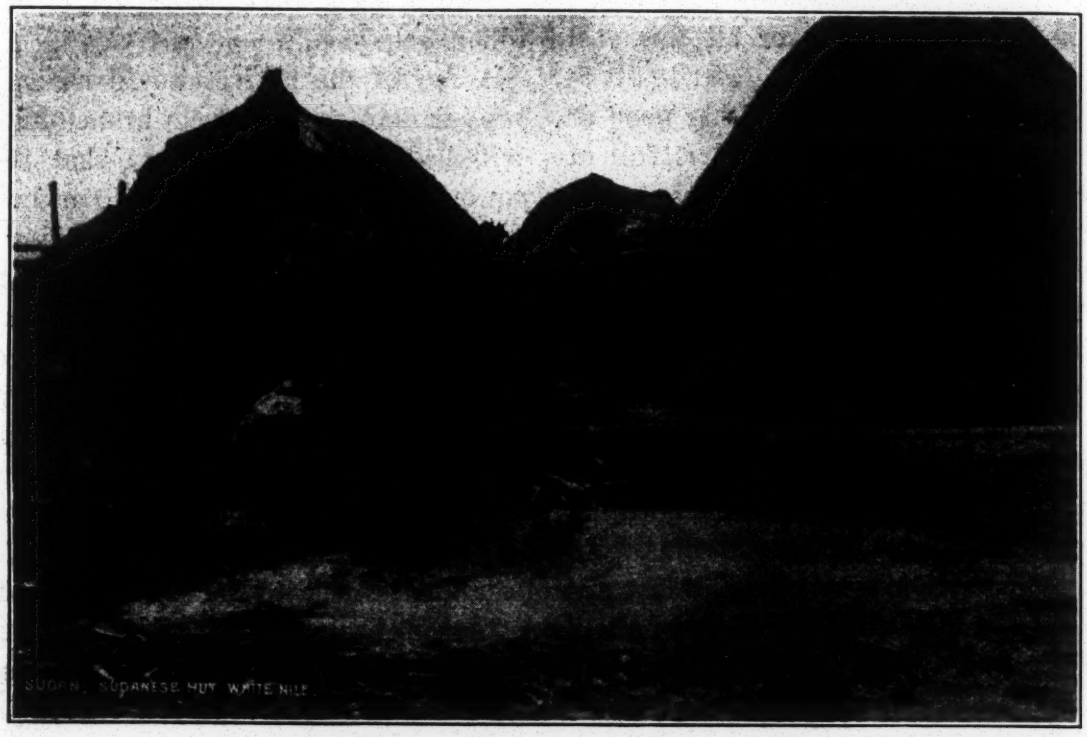
The victims admit that they have the power, and they seem to believe in their own powers. They are prompted to use the power, by anger, which is usually stirred up by envy or jealousy. As a result the evil eye never falls on an inferior thing, except by chance, when it falls on the wrong person. The finest cow in the herd is struck, the best spear is broken, and the most promising men are smitten. Many devices are used to prevent the evil eye, but the chief one is to hide the best thing in a person's possession.

Choice foods are kept covered lest the evil eye fall on them, and if the food is bewitched the person who eats it without its being cleansed becomes nauseated. Permanent evil results may follow. When food is bewitched the charm may be broken by giving a little of it to a dog. Foods containing meat or fish are more likely to be bewitched than cereal foods.

The bewitched person can be cured by a good medicine man, or sometimes the cure is made by another possessor of the evil eye.

Almost any disease or accident may be ascribed to the operation of the evil eye. Only today a chief said that he had been suffering two months because the evil eye had fallen on him. What had really happened was that he had accidentially stuck his spear in his own foot. He did not think of it as a proof of his own awkwardness, but as an evidence that some one had bewitched him.

Very similar to the possessors of the evil eye are the malignant medicine men. They are marked physically, so as to be known by their deformity. Many of their functions are very similar to the evil eye. They are always evil. They kill for the mere pleasure of killing, or to reap the reward of their art by inheriting the property of their victims, and for this reason they kill the members of their own family first. The chief distinguishing practice of the evil medicine men is that their powers are never for hire, while the good medicine men seem to ply their art only as they are paid to do so. For that reason the evil medicine man is the more dreaded but the good plays a greater part in their lives.



SUDANESE HUT ON THE WHITE NILE.

The poor deluded malignant medicine man not only sins, but he is sinned against. When some one is taken sick he may bring an accusation against an evil medicine man, and often the accused

admits it, but in any case he is likely to be roughly handled. The little boys are put to death, innocent though they are of any harm. Some times the pleadings of a mother have saved the condemned infant. In recent years many of this class have escaped, because the people fear to kill them lest the government make trouble. A touching incident was related by the first man baptized, from among the Shullas, and while he was not present at the tragedy he heard the story from both the father and mother. Less than three years ago this crime was committed in a village about four miles from the mission. A little child was born marked as an evil medicine man. The mother loved the child, and would have spared its life. She was successful for some time in keeping the fact a secret from her husband, but after the child was creeping the father one day noticed it, and he was angered. He took the little child, and cast him into the river. He came up a few times, and struggled weakly, but he was soon carried under the water to come up no more. The father said that his wife was possessed of the devil because she wept for her child.

The servants of the king claim to have the spirit of one of the early kings. The possession by the king is manifested through signs of great nervousness, and hysteria. At first an effort is made to drive the king out, and if it is a failure, or a second seizure occurs the victim becomes a servant of that king. More women are followers or servants of the king than men, and they are more active.

They have the power to heal certain diseases, and the women specialize in children's diseases. Some of the women have the supposed power of bringing back the spirit of the dead to converse with his relatives. As a class they are less moral than the average among the Shullas.

The great medium to bring the power of the infinite to man is the class known as the good medicine men. They are called good by the people in contrast to those with malignant powers. They profess to have power to heal diseases, to give protection from impending calamity, to give victory, to give safety in battle, to have power over animals, and profess to do many other things. Each witch doctor is not possessed of all these powers, as most of them are specialists.

When treating a case the medicine man offers a prayer, in which he first invokes God, then Nikawng, then Deng (who is the prophet of the Dinkas) and at the close prays to his parents if they are dead, and the reason he gives why he should be helped to affect this cure is that he may be able to get his food. When they know that a man is in trouble or is worried they go to him and offer their services.

Feuds are kept alive by the action of the good medicine men. It is very profitable to them, as each side goes to the witch doctor for help, and in addition to obtaining the victory for the village many of the warriors go through a form to be made invulnerable. The medicine men are selfish and more interested in their own enrichment than in the good of the people. They are the greatest obstacle to the progress of the gospel among the Shullas.

The Shullas call what we look upon as insanity, being possessed of the devil or evil spirit. They think some spirit is responsible for the vagaries of the mind.

In addition to these occult powers residing in man the people fear the spirits

of the departed. To anger a person on his death bed is to bring sure disaster, as the shade will return to earth to destroy the enemy.

Dreams are believed in, as through dreams God often warns or instructs the people. Well disposed shades may bring comfort, or hostile shades may menace through dreams.

The spirits of their kings are not confined to the possession of men, but they also possess the mantis. The Shullas will not injure the mantis, and in olden times they always kneeled before it, and even yet they occasionally make a small sacrifice to it, as they frequently kill chickens for the mantis.

God is worshipped and invoked, and in talking in the abstract they often seem to have a spiritual conception of God, but in practice He is not so exalted. At night He may wander about as a spirit, but disguised as a dog. For that reason very few Shullas will strike a dog at night, and they say of a person who is brave enough to throw at a dog at night that he is not a believer, that is such an act prooves that he is not afraid of doing violence to their old beliefs.

The vision of the aniministic world in bondage to the spirits, should make us rejoice, that while much is said of the spirits in the Bible, they are under Divine control, and act as his agents. Even the prince of the power of darkness can not prevail against God's people, for He is their shield. Faith in Christ is not bondage as some seem to think, but it brings the truest liberty, such as the animist with his dread of the spirits can never know, because God is hidden from his view by the overshadowing spirits he worships or dreads. Every convert among the Shullas can exult with Paul, saying, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Jesus Christ our Lord."

THE TWO-ROOM CLINIC AT NASSER.

AFTER ONE YEAR.

By R. F. Shields, Omdurman, Sudan.

THE SLANTING rays of the desert sun as it slid nearer the rim of rocky hills to the west woke the city from its mid-day snooze. Men left their *angeribs, rewound the turban and spreading the mat in the most convenient spot, mumbled and bowed their prayers toward Mecca. This done, they sauntered into the market or sat cross-legged on the mat, fingering the rosary and gossipping with any neighbors who stopped near the door. Apathetic women, dressed alike in a long, dark blue cotton cloth which made both veil and dress, and carrying large earthen jars upon their heads came through the sagging doors and hurried off to the nearest well to bring the evening water; hurried there but lingered to gossip with their sable sisters as they drew the goat-skin bucket and filled their jars. Children came into the street to roll and tumble in the sand; the girls wearing a little skirt of leather fringe, the boys dependent upon amulets from some local sheikh to protect them from the weather. The newest missionary sat at his desk in the study above the school. But the desk and the work it held were quite forgotten as he gazed out across the almost treeless city—a great city of untold high, dim, mud walls and in their enclosures one or more little mud houses apparently shared alike by people and donkey and goats and chickens.

The reverie was broken by some one coming up the stair, and the newest missionary turned again to the neglected grammar and the funny little reader with its queer letters written backward and its illustrations such as "never were on land or sea." The required effusive greetings were exchanged as the teacher entered, a tall, black man descended from "the people tall and smooth."

The reading lesson proved a doubtful success (it warned Tewfik to always wash his hands before going to school and to mind his teacher and also told how Zeinab loves her lamb and ties a pretty ribbon round its neck). With an air of patient resignation, the teacher laid aside the reader and took the grammar.

"Blease, we have to have the rule from the hamzated, concave verbs." But that also proved a rather unpromising field, and the patient resignation seemed to lessen as the grammar was laid on top of the reader.

"Blease, can you tell me the thirteenth of Corinthians?"

"In kuntu: atakallamu: bi alsenatin naasi wal malaa'ikati walaakin lysa lee mahabbatun faqad—sirtu:—um! ah!—faqad sirtu:—oh, sounding brass or clanging cymbal. I don't believe I know it very well."

Even on the banks of the placid Nile patient resignation seems eventually to reach a limit. "Ya salaam, ya khawaga! After one year you do not know these things?"

"But, ya Effendi, I have learned many other things. Last evening in the market, I had only a little trouble to make the clerk understand that I was not talking about my grandmother at play, but wanted a football. Though it is true I did tell the carpenter to hurry and go to Abyssinia when I meant he should go directly to the lumber yard.

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*The angerib is a native bed, made by weaving palm-fibre ropes on a wooden frame. The ordinary angerib is certain to be made of crooked pieces of wood, which gives it a very grotesque appearance, but they are not uncomfortable.

And I have learned many things about the Sudan from my window. Shall I tell you some of the things I have seen these two days?"

"Pray, proceed."

"Well, of course there was Sir Sayid Ali Morghani's procession enroute to the Khaleefa Square to celebrate the Prophet's birthday. Surely that showed how anomalous a North Sudan festival always is. Did you notice that an Egyptian band played American rag time to accompany a Sudanese chief to an Arab festival in a British protectorate? It was a motley procession of probably more than three thousand people. There was Sir Sayid's barouche with his coachmen in green and gold livery, contrasted against the dark blue or white 'tobes' of his followers. There were many riding camels, more on donkeys, others driving rickety old carts some of which were evidently meant to be floats though just what they represented was not clear, a few were on beautiful Arabian horses, but most were walking. There was no semblance of orderly arrangement. All were shouting, beating tom-toms, chanting the Koran or calling the joy-cry and all happy to be in the train of so powerful a sheikh.

This morning there was a funeral from the civil hospital across the street. Hearing a peculiar sort of wail which persisted for a while, I looked out and saw a lone woman in the street. She kept moving about in a circle, now shuffling along, arms akimbo, twisting and swaying her body; then trotting and waving her arms in the air—a very weird sort of dance accompanied by a tuneless, rhythmless lament. The sound attracted people in the nearby houses and they came hurrying into the street. Women carrying water-pots or going to and from the market stopped to join the mourning. These, upon arrival, would approach the dancing woman. Each would lay a hand upon the other's shoulder, then lift the hands toward heaven, join in the lament for a moment or two and move to the edge of the circle. (I was concerned about the pots of water or the loads of things upon the heads of a few, but a Sudanese woman never allows a heavy load on her head to interfere with anything she wishes to do). Presently a number of people came out of the hospital and a sheikh went to the leading woman and spoke a few words to her—evidently confirming the death of the patient. At once she sank screaming to the ground and began to pour dust upon her head. The other women took up the wail, some of them also falling to the ground but most of them standing. The ones upon the ground rolled and kicked. The others danced about and waved their arms in the air. They all poured handfuls of dust upon their own heads and upon their neighbor's. Shortly men came out carrying on their shoulders an angerib upon which was the corpse wrapped in a silken cloth of bright colored stripes. The crowd closed about the carriers and went wailing down the street.

Last night there was quite a different demonstration. Some swell in the next street brought home his bride. I heard them afar off. It must have been the Eastern minor music that one hears about. It sounded like an impromptu juvenile band consisting chiefly of trombones and drums. They came very slowly but finally reached my corner, a crowd of men and women led by the aforementioned ebony band, carrying candles and torches and surrounding what appeared to be a big white cage borne by four men. I asked about the

cage and learned that it was the canopy of the bride, in fact a bed net under which the bride and her sisters walked secure from the gaze of curious missionaries and others. The music and merry-making was still going on at the house when I went to sleep. The boy says it will last several days and nights. I can only hope that if any other neighbor is married soon the band will attempt a new piece.

The domestic difficulties of my neighbor into whose yard my window looks, have been rather disturbing, and one cannot keep one's eyes and ears closed for a year. There seem to be two men who belong there and six or eight women. The men seem only to stay to eat and sleep, but small wonder for those women are always quarreling, yelling at the top of their voices, gesticulating wildly, or even chasing each other about. All except one, a haggard old woman, a slave, I suppose, who does all the work. She always looks so comical squatting beside her little fire cooking the inevitable stew and durra cakes, and imagining herself as busy as an Iowa woman getting dinner for threshers.

A group of women who go along every day are interesting. They always walk in single file, and each carries on her head a bundle of long grass. These bundles are about six feet long, heavy and unwieldy and I marvel that the women can carry them on a calm day even, but yesterday was quite windy and they did not have to hold the bundles with a hand. One day we questioned them about the grass. They get it at the foot of the hills eight or nine miles away, where it grows during the rainy season. They go out early in the morning and get back in the late afternoon, and get about twenty-five cents for their grass in the market.

These are some of the daily glimpses from my study window which have taught me much about the people of this great desert land. But, ya Effendi, the greatest lesson I have learned from my window is that after one year in the Sudan, I am only beginning to properly appreciate the immensity of our task and our obligation to these Arabs and blacks "held fast in the grip of a dead man's hand."

ALL ABOUT OUR NEW CHURCH.

By Mrs. D. S. Oyler, Doleib Hill, Sudan.

WHEN Dr. and Mrs. Giffen and Dr. and Mrs. McLaughlin came to Doleib Hill in 1902, one of their first cares was to build a church. At that time the Shullas were afraid of the "foreigners," and besides they had very little desire to work, consequently much of the labor had to be performed by the missionaries themselves. It was not their intention to build a great house, but merely a temporary building to suit the early needs of the work.

The walls were made of mud, the roof of grass which grew out on the plain, and the windows were openings covered with chicken wire. The inside measurements were only eleven by twenty-one feet, but this small building served the needs of the work until the people began to come in greater numbers to the ser-

vices. It was used as a place of worship until the new one was completed in September, 1918, and then having served its purpose, it was torn down. It was the passing of one of the early landmarks.

The new church was made possible by the generosity of Dr. and Mrs. McLaughlin, who gave the greater part of the sum required for its construction, although many other friends contributed toward the fund. It was the plan to use native material as largely as possible in the construction of the church, so that it might be a model for the churches which will be built in years to come in the Shulla country. In all particulars native material could not be used, but we wanted them to feel that other churches could be built along the same lines.

Mr. Guthrie had charge of the building, and he put much thought and careful work into it. With the exception of three men (two masons and a carpenter) who were sent up from the northern Sudan, all the work was done by the Shullas, who were under Mr. Guthrie's efficient supervision. In September of 1917, the workmen began excavating for the foundation, and the work was pushed forward as rapidly as possible until the building was ready for occupancy a year later.

A concrete foundation was put in, and the first two feet of the wall was made of burned brick laid in cement mortar. This was done to keep the white ants away. They are one of our greatest pests at Doleib Hill. On top of the burned bricks were laid sun-dried bricks, with a veneer of burned brick, and then the walls were pointed. The walls are just as strong with the mud brick, and the labor was much less. The inside measurements of the building are 58x23 ft., and it is divided into two parts, the auditorium being 42 feet long, and the study 16 feet.

AFTER CHURCH AT NASSER.

The roof of the building required some foreign material, and the larger pieces of material were purchased in the northern Sudan. Bamboo was partially used for the rafters, and over this is a heavy thatch of grass. The grass was brought in from the plains by women and chil-

dren because men feel it beneath their dignity. It is not very pleasant work because there is a dust on the grass which makes a person very itchy. Before the grass is used for roofing it is tied in small bundles (about the amount one can hold in his hand). The men who do the roofing are considered skilled workmen, and they earn about seventy five cents a week, while those who gather the grass receive from five to forty cents a week, depending upon the amount brought in. As the thatch is put on, the small bundles of grass are thrown to the roofers by small boys, who stand on the ground. The grass is tied to the bamboos of the roof by rope which is made by the natives, either from grasses which grow wild on the plain, or from the leaves of the dome palm. The natives use both kinds of rope, and are skilled in making them.

THE FIRST HOUSE BUILT AT NASSER.

The building is not entirely finished. At present there is only a mud floor, but when prices become normal we hope to have a cement floor, and real windows. At present wooden shutters made from odds and ends of boards do very well to keep out the bats and birds. For seating arrangements we have six small benches, without backs, which were taken from the old church. The people prefer to sit on the floor, and the benches are usually occupied by those who have adopted more or less of the Arab mode of dressing. The pulpit is an old Montgomery Ward box, but Mr. Guthrie is planning to make a pulpit from some boards which were sawed from the eucalyptus trees, which were killed by the high water of last year. The church faces the Shulla road, which passes the mission on the east, and thus its back door is toward the river. It is a plain substantial building, and we are thankful for it.

The dedication services were held on the second Sabbath in September, just a year from the day the first woman was baptized. There were seventy-four natives present, which was a good attendance considering the feud. The present attendance does not fill the church, but we feel the time is approaching when this new building, the seating capacity of which is five hundred, will be in-

adequate for the crowds which will come.

A Sabbath audience is proof of the fact that these people need a deeper vision of life. Those who live on the compound try to "dress' a little nicer on Sabbath days, and the village people come as they are. Their external appearance is only an indication of the poverty of their inner life, and to advance them in temporal things requires first that they be advanced in things of the Spirit. When the Spirit strives with a man there will be true advancement.

HOW THE SUDAN DIFFERED FROM MY EXPECTATIONS.

By Mrs. R. L. Edie, Khartum North, Sudan.

MY MENTAL picture of the Sudan has been altered greatly since my arrival in regard to the country itself, the American Mission Schools, the womanhood, the girlhood and the homes of these black people.

Our long sea voyage was ended February 9th, 1918, at Port Said and then our life in this country began by getting permits to enter the Sudan and making arrangements for our trip of 1500 miles to Khartum. Part of the journey was made by rail and the remainder by boat. During these days of travel along and up the Nile was when I changed my American ideas of this far away land. There was the Nile with its beautiful irrigated banks and there was the desert with its vast strangeness so new to me. There was the day with its scorching sun and intense heat, and there was the night with the stars more numerous than ever before dotting the crystal blue above; the day showing us a new people with strange customs and the night with its peculiar noises and religious incantations. Could anything have been so different from across the Atlantic expectations? And could any one trace the sudden changes of ideas?

About 9 o'clock in the evening of February 15th, our train drew into Khartum North station. We were looking for friends to meet us and were not disappointed in it. The surprise came when they invited me to ride in a two-wheeled cart drawn by a small donkey. We soon arrived at the Girls' Boarding School of Khartum North, a building very large, so much more like a palace than what I had expected it would be. It was then that I began to realize that I had left my home in America to come to an American Oasis in the Sudan. It is surely a beautiful spot and I shall call it home until we are transferred to the Boys' Industrial Home in Khartum.

The most striking study that one has here is that of the womanhood. In my estimation the women are no better than animals for they are used almost like "beasts of burden" subject to the maltreatment of angry men and not of any value except to be sold to some man for his wife and slave. I have seen women carrying bundles of fire wood, bricks and all kinds of produce from the market. That women were not raised to the same standard as in America was something of which I could not conceive. Just consider, woman does not ever take part in any religious worship. Everywhere one has a mind to look, man can be seen going through his prayers to Mohammed. But how about the women? Her only hope is in a cheerful service to

her husband and that he may, if she pleases him, ask for her to go to heaven with him. I have heard people say that Mohammedanism is good enough for these people, but is it?

The girlhood is quite similar to that of our own home-land for children the world over have their playful natures. The girlhood here, however, is cut short of much of its play time. They are made to work in the home to serve the men. But greater than all this she is married while in her teens to some sin hardened man to be abused. How can one even

ARE THESE GIRLS OLD ENOUGH TO BECOME WIVES?

imagine such things unless they visit the "Land of the Girl Wives." Just since February 15th there have been three or four of our school girls married. One incident happened after I had been here but a short time. One morning it was reported that a small girl bride was found hiding in our garden. She was taken into the school but we knew that it would be of no use to attempt to hide her. This little girl of thirteen years had been a bride of a week to a man of forty-five. In this first week she was beaten and her arms scratched by her husband to show his authority over her. After having stood his ill treatment as long as she could she came to the American School to find her cousin. It was finally decided to have her taken to her husband later in the day but soon a crowd of women came looking for the escaped bride. They took her away and we found out later that she became quite ill from the beating and the fright. This is only one incident out of many that happen daily.

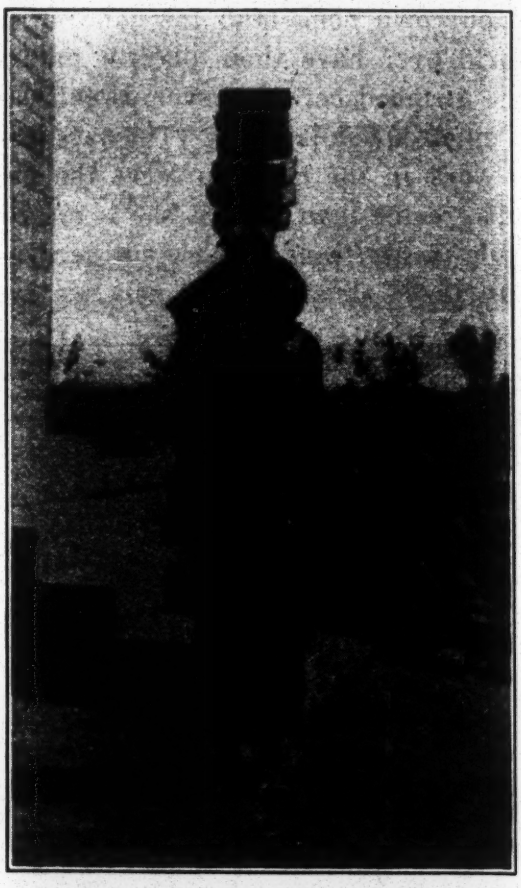
After becoming acquainted in the Girls' School I was quite surprised to know of the excellent memories of the girls. I had been playing a game with them of giving a list of ten words seeing if any one could repeat them all and in the order that they were given. I discovered that they did it the first time. In America I have known children to try six and seven times before the list was correctly given. Upon inquiring I found that these girls depended upon their memories entirely for their class work; that is they would memorize their book word for word. In visiting one of the classes it was certainly surprising how much scripture the children had memorized. Could one believe that they had memorized whole Gospels? To me that was almost incredible in comparison to the children in America. I also observed, however, that ability to reason and memorize did not go together.

Does it come easy for a girl of the Sudan to serve Christ as her Saviour? This is a question that was in my mind before coming here and I have come to the conclusion that this is the more difficult place. One of our girls named

Amna, who has been here for five or six years, was being forced by her mother the other day to marry an elderly man. The girl left the school to face the proposition alone. Can you imagine how we prayed for that girl as we thought of her daily? In two weeks time she returned somewhat saddened and this is her own story. Amna was asked by her mother to marry the man and she refused. The mother would not listen to any protest. Amna was then lost to know what to do and her next thought was to go to the Government to get released from the arrangement. She was alone so this idea had to be cast aside. Her only hope was now in her Saviour. She came out boldly telling the man and her mother that she was a Christian. At this both were very angry and the girl was immediately made an outcast and her marriage was no longer desired. Her only home now is the American Mission.

"We hear a great deal in our country about "Child Labor" but do we hear anything about "Child Liquor?" A little girl came to our school who was ill because her parents gave her so much of the native drink. The child's digestive organs were deranged. It was stated that if this had been allowed to continue the little life would soon have passed out into the vast unknown. When we pass through the native village we see many such cases.

Again I could not conceive of a land without homes; yet home is an institution not known in this great land. It is true that they have buildings they call houses but the word "Home" is not in the Arabic language. As a matter of fact I had not formed a definite idea of these homes for my imagination could not picture it. I have seen the one-roomed houses in which the American Negro lives but are they like these? To a large extent, yes. The houses have one or two rooms where a family of six to ten live besides a goat or two and a flock of chickens. The little children of



WOMAN IS THE HUMAN BURDEN BEARER OF THE SUDAN.

these houses are underfed, misused, and often crippled for life because of ill-treatment. Just next door is a Sudanese family of a man, wife and six or seven small children. I have been interested to study their life as they go in and out before us. My one observation is a family without love. That is telling the whole story for the little children grow up by the aid of the club rather than mother and father love.

To my mind the land is one of sorrow. Few happy homes can be found here, and few bright intelligent children. One

cannot even picture it after living among them. Yes, and this is a land that would be completely transformed if Christ was only allowed to reign as King and Lord of Love.

The American Mission Schools are aiming to change the conditions of girlhood, womanhood and the home. Besides the regular school work the girls are taught to sew, bake, iron, do house work and, what is more important yet, how to take proper care of themselves. Does this effect the womanhood of the country? Yes, for the girls can not come under these uplifting influences and remain contented with the former life. The real result, however, will not be achieved until these girls become home-makers of the Sudan. It is then that our institutions shall have accomplished a three-fold purpose of transforming girlhood, womanhood and the home.

Perhaps this story would not be complete without my impressions of manhood in this land. How can one imagine how widely separate the classes of men and women are in this country? The man is the arbitrary being or law-maker in the family. He thinks of his wife as a slave either in sickness or in health. Everything that he says must be obeyed even to the word "Go" which means divorced. As a result some men have been married and divorced ten or fifteen times. Man thinks of himself so far above woman that he is doing nothing wrong in treating her thus. When men have taken on this attitude it is almost impossible to convince them of sin or righteousness. From our Boys' schools are leaving young men stronger and better fitted to meet life's problems and we are anticipating that they will some day furnish homes in which God will be honored as Lord and Master.

These are my first impressions. Impressions differing from my expectations. To say that they are correct and final would be absurd in one so new in the field.

ALL IN THE DAY'S WORK.

By Miss Elsie E. Grove, G. B. S., Khartum North, Sudan.

TELL US about a day's work. What are the things you have to do every day? Give us some idea of your daily work, are the requests which a missionary meets time and again in the homeland, and gladly would we give you this if it were possible, but it is so difficult at this distance and a day's work here so different to your day at home that it seems almost impossible, and yet that is the task which has been assigned to me.

Would that you each one might follow three or four of our missionaries through a day, and then and then only would you have a right conception of a day's work on the mission field; and even then you would have no idea of the number of times the missionary weary and disappointed perhaps, comes to the end of a busy day only to look back and say, how little of what I planned to do today has even been touched, and if it were not for the interruptions how much I might have accomplished.

But, to the task! After thinking over the matter for some time I finally decided to take one day and follow the missionary through that day giving as

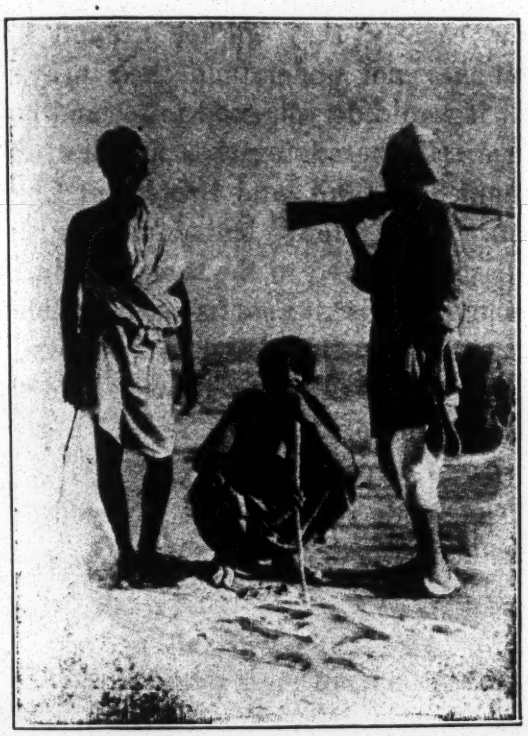
fully as possible all that she did. Perhaps you may think that a specially busy or trying day was chosen, but I confess I studied for quite a while as to what day should be chosen; should it be the day on which the weekly home letter was written? (Yes, a special day had to be set apart for the home letter to insure its being written). Ofttimes it was begun in the early morning and not finished until evening when the servant who carries the post had to wait until the letter could be finished. Or should it be the day on which the missionary took a two hours' Arabic lesson? (Only one day in the week could be arranged for this lesson). And it often seemed to the missionary on this day that all of the girls, servants and neighbors combined to make the lesson a failure. Or should it be some other day equally as trying? Finally the day for the Arabic lesson was chosen which is Friday, since the teacher is a government official and is free on that day. No time had been found for the preparation of the lesson and the work of the day was begun in the hope that at least a few minutes might be found for study before the appointed hour.

Breakfast is over at seven and as the girls do the morning work the account for the things bought by the cook for the day before is taken, and money given for the new day's account. Then a tour of the compound is made to see if all the servants are present and beginning their work in good time and orders given for the day's work. This finished the missionary returns to her room for her usual quiet time followed by preparation for the chapel exercises. Eight o'clock comes, the school bell rings, and she repairs to the chapel where she takes her place at the organ and plays a march while the girls march in, then she conducts the chapel exercises at the close (8:30) of which she again plays the march as the girls march to their class rooms. Immediately following this she has a Bible class from 8:30 to 9:00, but seldom is she permitted to go at once to her class for quite frequently there is some one waiting in the office to see her, and so it happened this morning, one of the patrons waiting to pay the boarding fee for a girl in school; the money is received, the receipt written and note made in the day book, and then she hurries to the class room, and spends the remainder of the half hour with her class. At the close of this period she again finds some one awaiting her return to the office; one of the servants asks for a holiday, this granted the work left must be planned for. The washerwomen are there, too, wanting their weekly wages, they are paid and note made of the fact in the day book. (Why do I mention the entry in the day book? Because this, though a small thing must always be done upon the receipt and payment of money, and takes time, and it is these small details which take up the missionary's time and ofttimes make her feel that she is not accomplishing anything).

One of the servants has not yet put in his appearance and there are a number of things awaiting him, another servant must be sent for him.

It is now 9:30 and time for the missionary's English class, this finished at 10:00, she hopes for a little time to glance over her Arabic lesson, but it is the recess period and books and pencils are wanted. The servant who was sent for has arrived and must be sent to the station with the warrant for a package which has come. An uncle of one of the girls who was long lost to his people here

has just returned and wants to see his niece and the girl is called. 10:15 the hour for the Arabic lesson has arrived and the teacher as well, and the pupil has not even glanced at her lesson; but the lesson must be gone through with some way, besides it is not an unusual thing for her to have to take a lesson without time for preparation. She has been reading and translating Isaiah, one of the most difficult if not the most difficult book in the Bible in Arabic, and she begins her two-hour lesson on this. She has not read far, however, when the



BAYUDA DESERT ARABS.

servant returns from the freight office without the box, the warrant was not sufficient, the box would be delivered when the missionary wrote a note and sent with the warrant, the note was written and again the servant was sent off and she returns to her lesson in Isaiah and reads a little more.

Interruption No. 2. The gate-keeper comes to announce a boy from the Boys' School, she is instructed to find out what he wants and report while two or three verses of Isaiah are read, she returns with the message and is instructed to answer him so and so, and Isaiah is again taken up. But alas! the boy not satisfied with the answer sent presents himself at the door and the missionary must go and hunt for a book and then go back among old bills to find the price of it and finally the lad departs, and another time Isaiah is resumed.

Interruption No. 4. Enters gate-keeper again to report a man waiting to see the missionary, this time it is a package and message from another station, the man being in a hurry departs upon the delivery of the message. The note is read and something is wanted from the school in this other station, how shall it be sent? Is the man returning or will some other way have to be found for sending it? A servant is sent after the man to find out if he is returning and if he will take the package. He is not returning at once and so some other way must be found for sending it. Ere this matter is settled the head teacher of the Boys' School is waiting to see the missionary, his wants being soon satisfied Isaiah is again taken up and for the fifth or sixth time the question is asked, Where am I? The servant returns from the station with the box and comes for the store room key. A little later he comes for money for wood which he has just brought. The reading and translation of Isaiah finally finished and no grammar lesson prepared the remainder of the period is spent in Arabic conversation which is not very lively and the teacher departs about as disgusted as his pupil.

The dinner hour has arrived and she lunches in the dining room with the other missionaries and about thirty some girls. Dinner over the things wanted in

the other station are gathered together and prepared for sending and then a short rest but no sleep. Later a tour is made of the compound to see if the servants have performed the duties required of them. Old mats are hunted up to put over the pump to shade it from the burning sun. After this the missionary went to the room of the little tots to see how they were progressing in their lessons. A tour was made of the vegetable garden to see what vegetables would soon be ready for use in the kitchen. Then she had tea alone.

Later she transplanted some plants which she could not trust the gardener to attend to and also planted some seed. While the girls were having their supper she sat down at the piano for a little practice and when they had finished had evening prayers with them. Again while waiting for the other missionaries for supper she sat down at the piano.

Nothing has been said of the girls sent to the missionary for punishment, or of the girls who have come to ask permission to spend the week end with their parents, with other little things too small to mention though they all require time. Do you wonder then that the missionary finds it so hard when at home to give you any idea of a day's work when so many of the days are spent in just such small things? And perhaps you are wondering as the missionary is often tempted to do if all of this really pays, if it is really worth while. But wait, weary though she may be, the day is not yet entirely finished, it is Friday evening and the day for the girls' weekly prayer meeting. The girls are not required to attend this meeting and only those who care to do so come. Come in to their little prayer meeting and see how eagerly they gather around her, you may not understand their prayers, but it would do you good to see and hear them. Gathered together are Jew, Mohammedan, Copt, and Protestant Christian. Yes, Jew, Mohammedan, and Christian prayed to the same God in the name of Christ. Fearful and trembling some for the first lifted their voices in audible prayer. Your hearts could not but go out to them in love and a great desire to help.

Thus ends the day, and now you may ask: Is it worth while?

Magazine Drive October 20-30
Goal **16,500.**

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt.

EGYPT'S CENSUS.

Governorates: City of Alexandria, 444,617; City of Cairo, 790,939; Suez Canal (that is the towns situated on the Canal), 91,090; Damietta, 30,984; Eastern Desert and Oases Province (that is the towns and villages on the Eastern side of the Suez Canal), 37,040; Samai Peninsular Province, 5,430; Suez, 30,996; Western Desert, 38,034.

Mudiriehs (Provinces or Counties): Assiut Province, 881,197; Asswan Province, 253,340; Behera Province (Damanhour is the Capitol), 892.246; Beni Suef Province, 452,893; Dakuhlia Province (Mansoura, the Capitol), 986,643; Fayoum Province, 507,617; Gharbya Province (Tanta is the Capitol), 1,659,313; Girga, 863,234; Giza, 524,352; Menoufiya Province, 1,072,636; Minya Province, 763,922; Sharkia Province, (Zagazig is the Capitol), 955,497; Galionbia Province (Galionb is the Capitol), 528,581; Kena Province, 840,317.

The total population of the whole of Egypt is thus according to the latest census. 12, 750, 918.

EGYPTIAN PATRIOTISM.

The Egyptians are saying many interesting things about themselves these days in their newspapers. I was rather amused at the following which appeared in a daily paper lately:

Egyptian Patriotism is the oldest patriotism in the world, and it still maintains its glory and beauty as though it were in the Pharaoh's days, inasmuch as the foreign spirit has in no wise subdued Egyptian patriotism. Egypt has been occupied by no fewer than thirty-three foreign powers, but is still keeping its characteristics, though many other nations have vanished altogether with the passing of times, while others have mixed themselves with other peoples and lost their own distinctiveness, giving place to others. This proves Egyptian patriotism is as firm as the Pyramids.

M. Finney.

TRADE IN EGYPT.

Egypt is awake! Her young men are getting ready to grasp at opportunities of all sorts and are bending their energies towards learning how to do so. The following is quoted from an article written by a student of the School of Commerce in Cairo, printed in an Egyptian newspaper:

"The students of the Agriculture School have decided to set up a new establishment for the manufacturing of butter and cheese, and the students of the School of Commerce are collecting money for the purpose of organizing a big grocery. Others have formed a capital for making sandals. All this denotes the beginning of a new business renaissance. Every Egyptian should know that the way of trade is widely open before him, and that there are still many doors before us which have not yet been entered by Egyptians, such as the opening of a native library on modern lines, etc. Let the Egyptians step forward and do all sorts of works which tend to raise the community and yield benefits to the country. We ought not only to boast of our energetic young men (Egypt is full of them, ready to be led out into great things) but also to encourage them and support their establishments."

M. Finney.

GREEN FIELDS VERSUS BARREN DESERT!

Dear Friends:—

We are greatly admiring our home church in these strenuous times and are praising God for the wonderful way in which she is managing to meet so generously the crying needs of the hour —the Army, the Y. M. C. A., the Red Cross and Missions. And we are praying with you that we may all continue to grow in this spirit of generous brotherly love, and that we may realize ever increasingly the needs of our neighbors who are being crushed by Satan's power, who are starving for lack of Bread, who are dying for lack of Water.

As I stood on the mountain near Assiut yesterday and looked down into the valley my heart rejoiced to see it springing into new life after the recent inundation. Fields which two weeks ago were covered with water are already showing patches of green where the early sower paddling about over the muddy surface had sowed his seed. And as I looked and remembered how hopelessly bare and barren these same fields looked in mid-summer I recalled Ezekiel's words, "Everything shall live whithersoever the river cometh." The words have been verified here before our eyes —almost as we stand and watch. I stood there lost in wonder and rejoicing at God's miracle-working power.

Then turning a little I saw great barren stretches—acres and acres of desert sand, divided only from the rich moist soil by an irregular, invisible line. Sand, bare sand! but looking no more unpromising than the now transformed fields looked in mid-summer. Desert, that needs just one thing to convert it to fruit-bearing soil—the miracle-working element, water. Again I recalled the promise, "Everything shall live whithersoever the river cometh" and I realized afresh that the converse is true. And I thought, what a pity the river, in its generous overflow, had not reached farther and redeemed these stretches also from their hopeless barrenness. Life is so beautiful and so abundant in the watered fields—one could almost weep for the desert.

My thoughts now left the greening fields and entered home after home in the city lying beyond. A deep, inexpressible joy came into my heart as I was again assured of the truth of God's Word, "Everything shall live whithersoever the river cometh." For truly there is life, abundant life, fruit-bearing life in many dwellings in this city. How verdant are the fields which God has watered!

But suddenly the desert is again before us. Wierd sounds of wailing float up from the foot of the mountain as another funeral train (the fourth during our short stay) passes by. The women shriek and wail while the men chant their hopeless strain, "There is no God but God and Mohammed is the prophet of God." "If in this life only we have hope we are of all men most miserable." Their tones, their attitude, the beating of their bodies and the piercing cries of the women all proclaim their hopeless, miserable condition. Truly where the River has not flowed life is a desert waste and death is death indeed.

As the day wanes and we turn our footsteps once more toward our school home gladness steals back into our hearts. Surely here the River has overflowed as in the valley before us, and great stretches of desert have been redeemed. Can any joy equal that of the sower—the deep satisfying joy of seeing seeds springing into life? Ofttimes we have sown in doubt and in tears, but through the abundance of life-giving water the seeds have grown and flourished—some slowly, it is true, but others with miraculous speed.

But for the third time our thoughts are suddenly recalled from the green fields to the desert, and this time the contrast is even more cruel and heart breaking. A funeral procession passes so near that we could touch the mourners as they go by in the twilight. As ever, a sorrowful sight, a listless dejection in the attitude of the old men who precede the bier and in the four carrying it aloft and chanting their hopeless dirge; an excited frenzy in the

wails of the women who follow. But these are all forgotten as one lookes for the source of screams more heart-breaking than the usual a—a child's screams, shrill and poignant. And there, walking under the bier is a heart-broken little girlie. Only a child? Only a Moslem child? Yes, a child, a motherless child—just such a child as Christ loved to gather in His arms in blessing. I longed to catch her up in my arms and carry her home to the school—to love and to life.

Oh the desolate lives of the children! Oh the barren waste that would so quickly spring into life. It is joy, pure joy, to see the fields the Master has watered. But, oh, the desert—the barren desert! Don't you long to help the Master redeem it?

Very lovingly yours,

RUTH A. WORK.

SUPERSTITIONS AMONG EASTERN CHRISTIANS.

"Indeed she did! She ate that baby alive and all that was left of it was a little pile of bones!" Such a startling statement had to be inquired into only to find that it was firmly believed by every one of the girls of the Senior class there assembled. The supposed culprit had been an old Sudanese woman, doubtless innocent, who had been a slave in their family. Another girl knew a woman who knew a woman whose grandfather had had a colored slave woman who had done the same thing and I didn't need to believe it but it was true. This led to a discussion of all kinds of superstitions and beliefs, not all Egyptian, for in the class there were several nationalities represented; but many of the beliefs came from long residence in a country where such things thrive.

Directly across the street from the room in which we sat was a large empty house. That house, they said, was haunted because once a man was murdered there. The military was making preparations to use it for offices and surely one of them would die every year they used it. How could anyone move in there so boldly and not be afraid?

As soon as someone dies, immediately the family begins searching for another house. It may be on the same street and in one case I knew it was directly across the street, but it was another house.

One woman whose daughter was in our school told me this story. She had had thirteen babies and every one of them had died. People told her that if she would go on a pilgrimage to Jerusalem her babies would live. Although not really able to afford the expense of the trip, she went. When she reached the city someone told her that if she would go to a certain place underground, where the Virgin Mary once stayed, and sleep on the floor all night, her babies would live. This she did in the way prescribed by those who knew (?) and since that time she has not had a baby to die and she now has nine children. Who can say that it was not the trip to Jerusalem and the night spent on the floor of that little room? You may say it if you please but you will never get her to believe it for didn't she do it?

If a woman is out of her mind there is another room where she may sleep on the floor with hands and feet chained with iron bands. In the morning, if she is going to get well, the bands will be broken, but if they are not she will never be any better.

If you have a sty on your eye all you need to do is to beg bread from seven Marys, soak it in water and put on the eye. The sty will immediately disappear. Or if you have sore eyes the blood of a bat is the best cure.

Many instances are known of women, not always poor, who have gone into the street and begged in order to get money with which to buy some charm with which to heal the sick child. The money gained by begging is thought to have a special power. Perhaps a vow will be made that if the person gets well an image will be made in gold of whatever part of the body was afflicted, and hung up in the church. One girl's father had had a sore eye. The mother made this vow and when he got well a golden eye

was hung up in the church. Arms, legs, and even golden stomachs may be seen there.

One girl's mother had had several little boy babies who all died. The next baby was a girl (what a pity!) When she was big enough to talk she was put into a basket and lowered into a well where she was made to repeat certain names. The next baby was a boy who is living today, a proof—they think—of the power of a baby in a basket in a well.

Does it all seem foolish and childish to you? Do you laugh and think how silly it is for grown-up people to believe such things? Do you wonder that they believe in the power of a hand to keep all evil away? Be careful how you laugh! Did you never have a house pointed out to you as haunted where "someone" really had "seen and heard things?" And although you were ashamed to own up to it yet in your heart you were afraid to prove to yourself that it was not true. Was it you who didn't want to sit at the table that day when twelve were already there? You didn't really believe it but still you didn't want to risk it. Did you never hear of hotels that had no room numbered thirteen because no one wanted to sleep in it? Was it you who wouldn't cut out a new dress on Friday for fear "something" might happen to it? Did you never knock on wood when you boasted of some good fortune you had had?

"He that is without sin among you, let him first cast a stone."

GRACE MCCREARY,
Alexandria, Egypt.
American Mission Girls' School.

A LETTER FROM ZAGAZIG.

Dear Friends:—

The year's work has just closed and I am on my way to Alexandria for our Association and summer vacation. I promised our editor to write you a letter this month and as you see this is my last day of grace.

In looking back over the year's happenings I can't see much that I have accomplished, though it has been an exceptionally hard year, and there is much for which to be thankful. For two months in the fall I did nothing but care for Influenza patients in the house and attend mournings outside. Though one of the Bible teachers was very near death all were spared during that dreadful seige. No sooner had things got into normal working condition when the political unrest began. While our Bible teacher missed only a few days work for several weeks it was unsafe for me to get out into quarters where I wasn't well known. We were afraid our village work would be hindered for some time but it seems not to have harmed the work in our district at all and I was able to visit two villages this month as usual. Naturally so many interruptions caused much extra work at the end of the year and if you could have seen the most of us in that grand rush closing up work, and packing for the summer vacation you wouldn't wonder at our dread of that twenty-minute wallk twice a day from Sidi Bishu to Shutz through the sand and glaring burning sun to attend Association which usually lasts eight or ten days.

Now for some of the encouragements of the year's work. The Bible teachers have been giving a systematic course with their pupils in the life of Christ. As the pupils finished the course I visited them and gave a sort of examination. In most cases I was delightfully pleased with the results. Of course most of the women could not read so had committed the stories. Those who could read were given the programs for private study.

We have been able to get into more Moslem houses than usual. One Bible teacher alone had about a hundred Moslem hearers a week and most of them were able to tell the stories.

One morning last October, we were singing in a house and a Moslem woman living near by heard us and sent for us to go to her, which we did and told her the first story of the course. I visited her again a few weeks ago. To my surprise she told the whole twenty-four

stories with very little help from the Bible teacher, calling Christ the Son of God, and was able to offer a simple prayer in the name of Christ. She said, "My husband is just as fond of these stories as I and I tell him each new one and also my visitors. Now since the stories are finished, I am afraid you won't come again." I assured her that there were more interesting stories and that we would come again next year.

I recall a young girl of a wealthy family, perhaps about sixteen years of age. She had seen one of the Bible teachers passing her window many times and upon inquiry learned that she was teaching women and girls to read. So one day she sent a servant to call her in. My first visit to this girl was for the examination. She had been told I was coming and was dressed in her pink silk and her hair was decorated with a band of brilliants and a number of fancy combs. As is my custom at a new house or at a place where I haven't been for a long time, I asked about her family and visited a few minutes before asking her about the stories. I found that her mother was dead and that she was the only child of her mother. She had been raised by a black nurse. Her father had another wife and family in Cairo. The child seemed to have been more carefully brought up than other Moslem girls. Her face was sweet and innocent and showed that she had not been fed on vile stories. This may have been due to the fact that she had been almost entirely alone except for her nurse whom she seemed to love quite as a mother. I suppose it was due to her loneliness that gave her the desire to learn to read. I began the simple test by asking her to read. I was surprised at the progress she had made in so short a time. Then she told the stories almost without a mistake and them seemed to come from the heart too. It was a joy to see how much she loved her teacher.

There are other similar incidents but I must tell you about a new work we started last month. In a certain section of the city which is entirely Moslem with the exception of five families we rented two rooms for the small sum of $1.50 per month and now have a women's meeting every Friday and a children's Sabbath School on Sabbath afternoons. The pastor is taking charge of the women's meeting though I always try to be present. I wish you could have attended our first meeting. There they sat a circle within a circle on a mat. I had taken pains to seat the pastor in a corner of the room where they couldn't see him before entering as I feared Moslem women wouldn't like the idea of a man leading the meeting. Much to my surprise they didn't even cover their faces and seemed to trust him at once. We began by teaching them a part of the 62nd Psalm, then the pastor explained that we would pray. Since they had been repeating the Psalm they thought they should also repeat the prayer and when the pastor began to read the chapter, again they began to repeat everything he said. They listened very well and enjoyed the service, but it was preaching and listening under difficulties, for every woman had at least one child and as you can imagine we hadn't "meeting house" order.

Rev. Elder, a Bible teacher, and myself have had charge of the Sabbath School. We have three classes and all together there are over eighty children. They are a dirty but interesting lot. Many of them are very bright and quite lovable. After we once get them settled in their classes the order is very good. They have learned two Psalms as well as the lesson stories. I learned the other day that some of the parents put pepper on the children's tongues to keep them from singing these Psalms in the street. Poor people are afraid they will be told their children are becoming Christian.

We had a simple program at the primary school in Kafr Hukama on the last day. The teachers had prepared most of the program and trained the children themselves. We invited only the mothers. Our purpose was to make them happy at seeing what their children could do and to teach them some practical lessons. One class had made doll clothes complete for a small baby

and another for an older child. This class gave a dialogue showing how a child should be bathed, clothed and fed.

Then I told the mothers that I was sorry to say that at the beginning of the year not a child had a perfectly clean head and that after a whole year of training only 21 out of 80 were now clean. Then I brought those who were clean to the front and gave each a fancy button and a handful of candy. It was hard to see the little tots who were not clean denied of the so much desired sweets when one knew the blame was on the mothers, but I am sure the children will make things uncomfortable for the mothers next year until they are clean. Pray for these ignorant mothers, and for fruits in the coming generation. Also that we may have definite decisions among our Moslem pupils in schools and among the pupils of Bible teachers.

Yours in His service,

MARY E. BAIRD.

A SABBATH AFTERNOON VISIT.

Today I would like to tell you of a Sabbath School which I visited recently in Zagazig. To me it was refreshing, after spending my time studying Arabic, to get this glimpse of active work. If you all had been along to see for yourselves, you would have enjoyed the glimpse and would have appreciated the marvelous possibilities in such a little school. It is a sample of what is going on in all of our stations here in Egypt.

It was the third week in the life of this Sabbath School when I went with Miss Baird and Mr. Elder to visit it. There was no bell to announce the beginning of the Sabbath School hour, but there was an even more effective signal. As we entered the narrow street leading to the place of meeting we were met by a number of children whose shouted greetings brought others. Soon there was quite a little flock heralding our approach.

As we mounted the narrow mud steps to the meeting-place, the boys and girls clambered up after us with such noisy enthusiasm it seemed that it would be impossible to calm them down sufficiently to be able to teach the lesson to them. Soon, however, they were seated in rows on the matting on the mud floor, and quiet. After prayer they all wanted to sing the Psalm they had learned the previous Sabbath. The effort was remarkable more for its enthusiasm than for its melody, but a second attempt brought better success in the latter respect. After numerous repeatings in concert and individually, they had learned a new song and were ready to sing. They sang as though they enjoyed it. The owner of the house felt personally responsible for the conduct and progress of all the pupils and as an under-study to Miss Baird was a great success. Her imitation of gestures and instructions was rather trying on one's dignity in Sabbath School. It would have been easier to laugh than to give undivided attention to the singing.

After the singing the seventy-five or so pupils separated into three classes and the lesson proper began. The attention was good and was especially remarkable when one realized that most of the children were totally unaccustomed to such restraint and that three weeks was the total training in Sabbath School. Perhaps the fear of being sent out before the lesson cards were distributed had a quieting influence.

Great expectation accompanied the distribution of these cards. An evident fear that the supply would be exhausted caused some of the children to push ahead out of turn. The reward of such ambition was only delay for they were sent back to await their proper turn.

The great impression that was left on my mind as a result of this visit was of the tremendous possibilities in such a small school. Many of those children came from Moslem homes and the lessons they learned would greatly influence their later life and thinking. Sabbath School cards may seem a simple thing but who can estimate the good that can come from scattering them abroad among the families of the children. The picture is the first attraction, but the people are led by curiosity to read the

verse and the explanation on the back and so the work goes on.

In some cases day schools have developed from such Sabbath Schools. There the children are taught in such a way that their Christian training will count for more.

This is a definite place for your prayers when you think of the work in Egypt. Pray that this Sabbath School and others like it may become a great evangelizing agency for the people of Egypt.

MARY L. THOMPSON.

INDIA.

Mrs. Chas. Stewart, Rawalpindi, India, Editor.

Dear Magazine Readers:—

Your nine new missionaries have been in Landour language school since the first week of May.

Landour is situated in the foot hills of the Himalaya mountains and a good place for spending one's first summer in India. It has an elevation of 7500 feet and the scenery is wonderful. Its summer population consists for the most part of missionaries from all parts of India, who come here for rest and to get away from the heat on the plains. Mothers bring their children here that they may attend Woodstock school and college, which is under the Presbyterian mission.

In the past month two very helpful conferences have been held in Landour and Mussoorie. The first for deepening the spiritual life was addressed by Prof. Hutchins, of Oberlin College, Ohio; Evangelist G. Stanley Jones and Dr. C. A. R. Janvier The other was a conference of Christian workers, and addressed by efficient workers, including our Miss Campbell.

Mussoorie seems very near when looking down on it from the Landour hill. In reality it is a forty-five-minute walk around curves and down steep slopes. The attractions in the Landour bazar and the English shops in Mussoorie draw us down almost every Saturday.

There are four churches in Landour and Mussoorie in which two English services are held every Sabbath. Dr. C. A. R. Janvier has charge of all the services at the Kellogg Memorial Presbyterian Church where most of us attend.

Language school is held in the Kellogg church. Dr. Henry Forman is superintendent. There are about sixty-five enrolled and eighteen different missionary organizations represented. There are six missionary and three Indian teachers. Urdu, Hindi and Punjabi are taught. We new people are studying Urdu with other beginners. Three others of our mission are studying Punjabi. School begins at 10:20 a. m. and closes at 1:30 p. m. without intermission. This time is divided into four class periods. We study Miracles and Parables from Luke, Urdu Grammar, Reading in Persian character, and "Cumming's Direct Method." The mission supplies us with a munshi for two hours of individual study in addition to school time.

A lecture course is held in connection with the language school, but open to all who care to come. We have lectures each week on subjects such as "The Missionary's Attitude Toward Indians, Mohammedans and Hindus and the Economic and Social Aspect of Missions."

Redburn is United Presbyterian headquarters. When we assemble there for weekly prayer meeting, there are usually about twenty-five present. Messrs. Chambers, Nesbit, Picken and Calvin were up for a while because of disturbances but returned as soon as conditions made it possible. Mrs. Chambers and Mrs. Calvin, with their children, Mrs. Gordon, Misses Boyd, Burnham and Anderson live at Redburn. Dr. Scott and his daughter are there now but return to Gujranwala this week. We were saddened by Mrs. Scott's death here on June 5th. Her life has been a great blessing to India and to all associated with her. Mrs. Nesbit and her children and Eleanor Holliday are in Redburn Lodge. Mrs. Picken and children in Redburn cottage; Marietta Hamilton at Oaklands; Mr. and Mrs. Ross, Mr. and Mrs. Sutherland and Mr. MacKenzie at Rosebank and Miss Caldwell and I at

Wolfesburn. The latter two places are directed by English ladies. Every one is comfortably located and in the best of spirits. Miss Campbell will be at the Y. W. C. A. in Mussoorie for one month.

The rainy season is just beginning now. We are told we will likely have one hundred inches of rainfall in the next two months. The fog and clouds are interesting sights to those unaccustomed to them. Sometimes clouds can be seen in the valleys below us, on the level, and above, at the same time. At times the fog is so dense that trees along the bank look like dim reflections. The amount of rainfall here determines largely the harvest on the plains so we hope the rains continue. Sunset is the most wonderful sight of all. The clouds often clear away in the evening and the sun sets in a brilliantly tinted sky.

We are rejoicing over the news that reached us by cablegram last week, telling that the support of seventy new missionaries has been pledged. We are praying that these and the others yet needed may be called and prepared for their service in the different fields. This year's conferences will mean much for the realizing of the "407" movement.

India needs your prayers more than ever. The Indian church and missionaries have difficult problems before them. They ask your prayers. We know people are working on the language which is to be an important means of giving His message to the people. Your part is as important as ours. We know already that prayer is being answered on our behalf and we hope results continue.

Yours in His service,

KATE E. SPENCER.

My Dear Friends:—

I am asked to write something from Murree so I will tell you of our visit to Ghora Gali yesterday. This place is about eight miles from here toward Rawalpindi. The house to which we were going is perhaps a mile and a quarter from the high way where the car was left as Rev. J. H. Stewart's Ford had quickly and comfortably brought us to this point. He with his small son, Paul, Miss E. M. Anderson and the writer were the party who now started to go down over the hills on a rough, stony mountain path which the people speak of as a road and probably think it a good one as it is so well outlined that you can not possibly get lost. A turn to the other side of the spur and "That is the house" called out our leader pointing to a pleasant looking spot far below with a nice row of green trees at one side which looked so pretty against the universal brown as the little terraced fields are plowed and waiting for the summer rain before being planted.

In times long past have been collected the stones from the strips that are now nice little fields and they have been used in building the terrace walls which are sometimes four or five feet in height—speaking much for the energy of the ancestors of Bostan Khan Ubasi and his brothers from whom they have inherited this which has been held by their family for hundreds of years.

The above spent a number of years in Africa, England and Messopotamia and had come to believe in the Lord Jesus Christ so one day he and a kindred spirit came into Rawalpindi and were baptized by the Rev. W. T. Anderson. Of the history of the other man I did not learn much save that their friendship still exists and that is the bond of brothers in the Lord: that he is in Basrah, Head Clerk and is giving a good account of himself as the Government has just given him the title of Khan Bahadur.

As we entered the sitting room of Bostan Khan he partly arose to greet us but we bade him keep to his bed as some days ago he was run in to by a motor car while riding on a horse and sustained injuries from which he has not yet recovered.

Our welcome was most warm and our host soon said if he had only had earlier word he would have been properly prepared for us but as it was they would do the best they could to give us a breakfast. We remonstrated against any cooking being done for us as we

knew that he is the only Christian in the family and that the others would be fasting as this is the month of Ramazan. "I don't keep the fast of Ramazan," said he, "and they have to cook for me, and our family is one that never neglects its guests." The two brothers who had met us in the fields as we were coming and brought us to their house carried his requests to the women in their part of the home. And not until an exceedingly good and substantial breakfast had been prepared, and eaten by us did we have the pleasure of being taken to the women and of meeting Bostan Khan's pleasant faced, happy looking wife and also a number of the relatives who were with her. The room into which we were taken and every thing about looked so clean. The brothers and sisters seemed quite superior people and not at all biggoted as we talked on religious subjects for a considerable time and all were interested listeners.

I was struck by the kindly manner toward the one, who would be spoken of, in many another home, as having let them entirely. It may be he is more living his faith than preaching it, but this, in his case, may be the better way. A little son, the only child, has not been baptized but he hopes to have this done some time. I noticed the tender love of his mother shown by the charms tied around his neck. How I longed to say, "O do take them off," but thought it might not be wise to do so this visit. Away on that hillside lives this man amongst his people in peace and joy, leading people with plenty of everything they wish for. God has not left Himself without a witness in that place. Pray that His live may soon be known in every hillside house.

In His service,

JOSEPHINE L. WHITE.

AVALON HIGH SCHOOL.

The Avalon Girls' High School in Pathankot was one of the very few institutions in the India Mission so fortunately situated, during the Punjab disturbances of this spring, that it was allowed to quietly continue work. It must have been this fact which called forth the expression in a letter of one of the High School girls, which had been required in a recent examination. "I can't write much news, for as you well know, Pathankot has little to do with worldly affairs!"

Miss Josephine Martin and her efficient corps of teachers were, indeed, grateful that the school doors were not closed at a time when almost every school in the Punjab suffered more or less interruption. But Avalon also opened her doors to refugees, and it was here that Miss Emma Dean Anderson was permitted by the Civil Authorities to bring her "family" of women and little influenza orphans. The yard surrounding the little church was an interesting sight during the five weeks of the stay in Pathankot. There were tents of all sizes, put up for the women, and the camping experience was quite novel for them.

At every meal time a picture was formed which we wanted to catch in the camera for you; dear Miss Anderson, the center of the happy group seated on a little low chair carefully dividing out the well cooked food, the rows of little people quietly waiting their share, the busy helpers whose turn it might be to serve, while the others sat near, with the little church, with which so many have become familiar as it is pictured in Miss Campbell's "The Power House of Pathankot" as a background.

Two little ones whose chance for life had been so slight because of the weak little bodies, passed away while in Pathankot. The impression left upon the school girls was very marked as they watched the loving care given to the little helpless ones. Surely the seeds of the service to others will grow and blossom in the lives of these coming women of the Punjab.

Miss Jane Martin and I were also refugees given a cordial welcome to Avalon. Miss Martin was not allowed by the Government Officials, to return to her work in Khangah Dogran and so came to be with her sister and to help in the work in Pathankot. And I was

also asked to help some in the teaching during the months of exile from Gujranwala. During the reign of martial law, the Officials thought it wise to prohibit the residence of any European or American ladies in the districts, hence the banishment for the time being. Since it was impossible to be in the stations for our appointed work, it was, indeed, a privilege to be in Avalon.

Very especially have I enjoyed the Sabbath evening "sings" when all the older girls gather in Miss Martin's comfortable living room, with the Principal at the piano; or as the nights grow hotter, out under the stars gathering around the little organ! The sweet girlish voices make the songs in English all the sweeter as they sing from the new Bible Songs, "Better Than Silver and Gold" or "Yes, He Thinks of Me" and many of the old favorites of our Sabbath Schools at home.

The Saturday evening Prayer Band is a source of inspiration, too, as the girls who are associated in organization with the prayer bands in Alexandria, Egypt, and in Khartum, Sudan, pray so earnestly for their unknown girl friends in those lands.

Four of the six girls who appeared for the University Matriculation Examination in March, passed with good grades. Flora Barkat Masih, the daughter of our Gujranwala pastor, received one point higher than any other grade taken by Avalon girls before in this examination and she is the youngest girl who has appeared from the school. We are very glad that she is to enter College this autumn.

These two months which have brought me into very close touch with Avalon make me more earnest than ever in commending the School to your interest and prayers.

Very sincerely your friend,

LOIS M. BUCHANAN.

The New World Movement of the United Presbyterian Church.

BUGLE CALLS FOR SEPTEMBER

Key-note—Rally the Forces

FIRST WEEK—Pastor's Conferences
With Session, Sabbath School Superintendents, Presidents of Organizations.

SECOND WEEK—Officers' Conferences
Sabbath School (Officers and Teachers), Missionary Societies, Y. P. C. U., Etc. Decide on definite goals for year.

THIRD WEEK—Organization Conferences
Meetings of all these to discuss definite plans and arouse enthusiasm. Preparation for Rally Day.

FOURTH WEEK—Rallying the entire Congregation
Congregational visitation the afternoon of September 21st. Teachers to call on pupils this week. Make September 28th a Red-letter Rally Day. Formally launch the New World Movement Campaign.

WITH GOD ALL THINGS ARE POSSIBLE

EDITORIAL

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

In this issue the Outlined Program for 1920 will be found. With this large program for mission study and our own denominational special "New World Movement" launched, the women of the United Presbyterian Church will not lack for material to produce any amount of missionary enthusiasm as well as plan to give much time in prayer for the successful culmination of all this well laid program.

Surely it is a great epoch in the history of the United Presbyterian Church. Men, women, young men, maidens and children are all included in this the greatest undertaking of our own denomination, and what a privilege it offers!

If the Purpose herein enclosed (see fourth page of cover) is carried forward our United Presbyterian Church will find it has an important place in this world to help bring the Kingdom of Jesus Christ to all peoples.

The successful results of all the efforts now begun, in the program to be given month by month to the church, depends upon the devoted, intelligent, prayerful interest of every one. If the women of the church will at once plan their program for study and prayer in the interests required they will be ready for any task that may come.

There is great joy in store for every individual member of the United Presbyterian Church. This joy will flow out in just the proportion we draw upon the privilege of prayer for the success of the New World Movement.

* * *

THE OUTGOING MISSIONARIES.

Our readers are given the privilege in this issue of making the acquaintance of the new missionaries under appointment of our Women's Board. There is also shown those returning after a furlough. To these we all wish a good and safe voyage. The church never can overestimate the importance of our becoming intercessors for the care and success of those leaving the home land for foreign fields of labor. Nothing but the love of Christ and desire to do His will and obey His command could induce young men and young women to enlist for life in this self-denial task, and especially to those who return for the second, third, and some fourth term of service could we think of them so devoted to any other task.

In the group picture is shown the young men and their wives under appointment of our Foreign Board. We hope for this large missionary party a safe and comfortable journey to their chosen fields of labor, India, or Egypt, or the Sudan.

With great joy they go forth. May we who remain at home share the joy of service to Christ by our prayers, our love, our gifts.

* * *

Men who offer their lives in defense of humanity and the "old flag" must not be called "Niggers" especially in the low sense in which ignorance and prejudice uses it. There may be a difference in race, but when it comes to justice, that equally applies to all men of all races and color and all Americans should now recognize this fact. Whoever rushes to the cannon's mouth in defense of his fellow man he is entitled to all the full honors of manhood. The Negro stood side by side with the white man in the world war doing his duty as cheerfully as the white man. His devotion, cheerfulness and sacrifice are recorded to his credit.

OUTLINED PROGRAM FOR MISSION STUDY, 1920.

WATCHWORD FOR THE YEAR.

Behold, I will send my messenger, and he shall prepare the way before me and the Lord whom ye seek, shall suddenly come to his temple even the messenger of the covenant, whom ye delight in, behold he shall come saith the Lord of hosts. But who may abide the day of his coming? And who shall stand when He appeareth, for He is like a refiners fire and like fuelers soap. Malachi 3:1-2.

UNITED MISSION STUDY COURSE—1920.

Text-Book—Foreign Missions:

"A CRUSADE OF COMPASSION" for the HEALING OF THE NATIONS.

A Study of Medical Missions, Compiled by Belle J. Allen, M. D., Edited by Caroline Atwater Mason. Price in Cloth, 75c; in Paper, 50c.

This study will be in charge of Mrs. J. P. White, Cedarville, Ohio.

The United Mission Study Committee say: "To circulate this book widely among men and women is to render a great service to humanity and its Saviour."

Text-Book—Home Missions:

"CHRISTIAN AMERICANIZATION"

"A Task for the Churches."

By Charles A. Brooks.

Published jointly by Council of Women for Home Missions and Missionary Educational Movement of United States and Canada. Price in Cloth, 75c.; in Paper, 50c.

Mrs. T. C. Atchison, Lawrence, Mass., will have charge of Chapters 4, 5, 6, in the Home Mission Study, "Christian Americanization." Writers for Chapters 1, 2, 3, will be given in the program published and for sale by November 1st. Send orders to Xenia, Ohio. for Outlined Programs and Women's Missionary Magazine. Do not order any other literature from Xenia, Ohio.

Send all orders for Text-Books and all literature for helps on studies to Miss Elizabeth Milligan, 904 Publication Bldg., Ninth Street, Pittsburgh, Pa.

IMPORTANT NOTICE.

All Text-Books are sold by our Women's Board. Send orders payable in advance to Miss Elizabeth Milligan, 904 Publication Building, 209 Ninth St., Pittsburgh, Pa. Do not send any orders for Text-Books or helps to any other address. Please notice this request.

JANUARY.

Foreign Missions:

"A CRUSADE OF COMPASSION."

For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. 2 *Cor.* 4:15.

Chapter 1—The Battalion of Life.

Scripture—Acts 1:8, Matt. 28:19-20.
Roll Call—Give a promise for healing.
Prayer—For the New World Movement of United Presbyterian Church.

1. New Missionary Movements.
2. The World's Need of the Missionary Physician.
3. The Special Field of the Women Physicians.
4. Who's Who in Medical Missions.

Home Missions:

"CHRISTIAN AMERICANIZATION A TASK FOR THE CHURCHES."

Chapter 1—The Present Issue.

Topics for Study—

1. America as it is—Socially, Politically, Spiritually.
2. National Unity. A subject to be Studied and Apprehended; a Condition to be Fostered and Achieved.
3. National Unity. A Spiritual Condition, and its Accomplishment; a Spiritual Process.

"In entire counties in Illinois and Wisconsin, the English language is scarcely ever heard outside of the large towns. Thus one result of this migration is the development of an ignorant rural peasantry and a class of absentee land-lords."—The Problem of the Rural Districts.

FEBRUARY.

Foreign Missions:

"A CRUSADE OF COMPASSION."

And He shall live, and to Him shall be given the gold of Sheba, prayer also shall be made for Him continually; and daily shall He be praised. Psalm 72:15.

Chapter 2—India.

Scripture—Luke 7:11-23.
Roll Call—Whom do you know as medical missionaries.
Prayer—That the "407" may be sent forth.
Topics for Study—

1. A Land That is Sick.
2. An Open Door.
3. Medical Missionary Methods.
4. Medical Missions as a Social Force.

Home Missions:

"CHRISTIAN AMERICANIZATION A TASK FOR THE CHURCHES."

Chapter 2—America's Genius for Assimilation

Topics for Study—

1. America Established. Not by Conquest, but upon the Foundation of Freedom.
2. America. Young, Adventurous, Flexible, Virile, Readily Absorbs New Material Into Its Own Mass.
3. America. Not a Melting Pot, but a Pot in which Divine Alchemy Transmutes the Miscellaneous Dross into a Spiritual Unity of Brotherhood in Christ.

When the churches see, that they exist, not for themselves but for the Kingdom, that like their Master they are to minister not to be ministered unto, their services will not be "held" but rendered.—Strong.

MARCH.

Foreign Missions:

"A CRUSADE OF COMPASSION."

It is a faithful saying: For if we be dead with Him we shall also live with Him, if we suffer we shall also reign with him, if we deny him, he also will deny us, if we believe not, yet he abideth faithful. He cannot deny himself. 2 *Timothy* 2:11-13.

Chapter 3—China.

Scripture—Luke 18:35-42.

Roll Call—Temperance Facts.

Prayer—For Guidance in the re-making of the Nation.

Topics for Study—

1. China—Past, Present and Future.
2. "A Cry of Pain."
3. "Foreign Magic."
4. The New Physician of China.

Home Missions:

"CHRISTIAN AMERICANIZATION A TASK FOR THE CHURCHES."

Chapter 3—The Language Question.

Topics for Study—

1. The Question Approached and Considered With Open-mindedness.
2. The Effect the Teaching of a Foreign Language to the Foreigner (and maintaining periodicals in his own language) Has on Maintaining Racial Separateness.
3. Can the English Language Be So Taught As To Stimulate National Unity?

Moreover, as society becomes more highly organized and intimate relations are multiplied, it is becoming more and more true that its different classes are members one of another, and when one member suffers all the members suffer with it One class cannot remain indifferent to the wrongs of another.

APRIL.

Foreign Missions:

"A CRUSADE OF COMPASSION."

And they that be wise shall shine as the brightness of the firmanent and they that turn many to righteousness as the stars forever and ever. Daniel 12:3.

Chapter 4—Korea, The Philippine Islands and Siam.

Scripture—Luke 17:11-19.

Roll Call—What do you know about city missions?

Prayer—That wisdom and power may be given to the missionaries.

Topics for Study—

1. The Mudang and His Successors.
2. Medical Missions in the Orient Under the Stars and Stripes.
3. Work for Lepers.
4. The Rockefeller Foundation.

Home Missions:

"CHRISTIAN AMERICANIZATION A TASK FOR THE CHURCHES."

Chapter 4—Arrested Assimilation.

"Christian, dost thou see them, coming to our shores;
Men from every nation, knocking at our doors?
Christian up and meet them, meet them ere they're lost;
Save them for the nation, save them by the Cross."
—J. R. Paddock.

Bible Lesson—1 Peter 2:2-9.

Topics for Study—

1. Causes That Hinder Assimilation.
2. Organized Propaganda of Resistance.
3. The Force of Environment.

Selfishness loves itself better than others; its cure is to love others better than self. Selfishness would sacrifice others to itself; its remedy is the sacrifice of self for others.—The New Era.

MAY.

Foreign Missions:

"A CRUSADE OF COMPASSION."

I am the Lord and there is none else, there is no God beside me: I girded thee though thou has not known me: that they may know from the rising of the sun and from the west that there is none beside me: I am the Lord and there is none else. Isaiah 45:5-6.

Chapter 5—The Near East.

Scripture—

Roll Call—Give your idea of America's problem.

Prayer—For the Christian Reconstruction of the Near East.

Topics for Study—

1. The Evil Eye in the Near East.
2. The American Mother; the Mohammedan Mother—a Contrast.

3. The Relation of Medical Missions to the Home.
4. Life Saving Stations.

Home Missions:

"CHRISTIAN AMERICANIZATION A TASK FOR THE CHURCHES."

Chapter 5—The Path of Progress.

"Democracy is the Christian Valuation of Human Life."

Bible Lesson—Matthew 9:36-38.

Topics for Study—

1. Americanization a Growth.
2. Agencies of Progress.
3. Christianity's Part in the Forward March.

To live in one of these foreign communities is actually to live on foreign soil. The thoughts, feelings, and traditions which belong to the mental life of the colony are often entirely alien to an American| The newspapers, the literature, the ideals, the passions, the things which agitate the community, are unknown to us except in fragments.—Robert Hunter.

JUNE.

Foreign Missions:

"A CRUSADE OF COMPASSION."

And other sheep I have which are not of this fold, them I also must bring and they shall hear my voice, and there shall be one fold and one shepherd. Therefore doth my Father love me because I lay down my life, that I might take it again. John 10:16-17.

Chapter 6—Africa and the Promise of the Future.

Scripture—

Roll Call—A favorite verse from the Bible.

Prayer—For More Workers for Africa.

Topics for Study—

1. The Need of Conservation of Life in Africa.
2. The Domain of the Witch Doctor.
3. The Relation of Medical Work to Evangelism.
4. The Call for Recruits.

Home Missions:

"CHRISTIAN AMERICANIZATION A TASK FOR THE CHURCHES."

Chapter 6—The Price of National Unity.

"America is a weak nation as long as class and racial lines prevail."

Bible Jesson—James 2:2-9.

Topics for Study—

1. America's Awakening.
2. Needs of the Hour.
3. Recruiting for Service.

"Religion does not consist in opinions and ceremonies, but in character and life; and we cannot live without living among our fellow men and sustaining relations to them. These human relations constitute one-half of the sphere of the religion of Jesus."

"There must always be a certain measure of correspondence between all life and its environments."

JULY.

HOME MISSIONS.

Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression. Isa. 58:1.

Bible Reading—Isaiah 56:1-8.

Roll Call—Give scripture text on Sabbath observance.

Topics for Study—

1. The New Patriotism.
   (a). Civic Patriotism.
   (b). A Christian Patriotism.
2. Christian Sabbath Necessary to an Enduring Nation.
3. The Challenge of the City.
4. Uplifting Agencies.
   (a). The Church.
   (b). All Men Equal.
   (c). Improved Conditions.
   (d). Only the English Language for America.

United Presbyterian Church on the Pacific Coast.

Topics for Study—

1. The Educational Need of Our Church in the Northwest.
   1. Christian College.
   2. Seminary.
2. The Church on the Pacific Coast and the Orient.
3. Puget Sound and Alaska: What Should Our Church Do?
4. How Bind Our Working Forces More Closely for the Larger Work That is to be Done on the Pacific Coast?
5. A Summer Conference and School for Eastern Washington.

There is such a thing as a nation gaining the whole world and losing its own soul. What boots it to conquer Prussian Militarism if we pile up under our flag huge masses of wrecked manhood, men debauched in body, mind and spirit, forever incapacitated to minister to the moral life of the world? Huge appropriations are made for ships and guns and explosives; let huge appropriations be made defending our nation against those spiritual enemies which are able to destroy not only the body but also the soul.—Frederick Lynch.

AUGUST.

THE WOMEN'S GENERAL MISSIONARY SOCIETY.

Put ye in the sickle for the harvest is ripe, come get you down for the press is full. Joel 3:13.

Bible Reading—Acts 5th Chapter.

Roll Call—

Topics for Study—

1. The Women's General Missionary Society.
   (a). Its function.
   (b). Its Success.

(c). Its membership. Am I doing all I Can?

Study the 1918 and 1919 July Numbers of the Women's Missionary Magazine.

"The greatest forward movement of all the ages is upon us. That movement is the saving of society, and that work the Church of Christ must undertake."

SEPTEMBER.

FREEDMEN AND INDIAN MISSIONS.

And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you; and my people shall never be ashamed. Joel 2:27.

Bible Reading—2nd Thessolonions Chap. 3.

Roll Call—Promises of God include every race.

Freedmen Missions.

Topics for Study—

1. The "New Age" Negro.
2. The Mote and Beam Religion for Both Races.
3. A Study of Negro Poets of Today Illustrated.
4. Up-to-Date Survey of Negro United Presbyterianism.

A Symposium:

1. Democracy and the Negro.
2. Race Relationship. What the United Presbyterian Church is Doing to Help.
3. Race Relationship. What the Individual Christian Can do to Help.
4. Race Relationship. The Part the Northern Church Must Take to Help the Northern Negro.
5. Race Relationship. The Federal Government's Duty to Protect the Negro and Educate His Children.

Our American Indian.

Topics for Study—

1. Partisan Politics in Indian Affairs.
2. The Blights of Dependency.
3. The Problem of the Returned Student.
4. The Co-operation of the Red and the White Races.
5. The Imperative Need of Native Christian Leadership.

He who loves not, lives not; he who lives by the Life can not die.—Raymond Lull.

Men think there are circumstances when one may deal with human beings without love and there are no such circumstances. One may deal with things without love; one may cut down trees, make bricks, hammer iron without love, but you cannot deal with men without love.—Tolstoi.

OCTOBER.

THE EGYPTIAN SUDAN.

Thou shalt arise and have mercy upon Zion, for the time to favor her, yea, the set time, is come. Psalm 102:13.

Bible Reading—Psalm 49.

Roll Call—Whom do you know in the Sudan?

Topics for Study—

Topics Assembled by Co-Editor.

The Northern Sudan.

1. The Modes of Travel.
2. Superstitions of the Sudanese.
3. Peculiar Customs Prevailing in Northern Sudan.
4. The Laboring Women.
5. The Work of the Bible Women.
6. The Little Tots.

The Southern Sudan.

7. Black Babies and White Babies.
8. Woods and Forests.
9. Divorce Proceedings in Nuerland.
10. Shulla Engagements and Weddings.
11. A Pagan Funeral.

"O matchless honor all unsought
High privilege surpassing thought
That thou should call me Lord to be,
Linked in fellowship with thee,
To carry out thy wondrous plan
To bear thy messages to man
In trust with Christ's own word of grace
To every soul of human race."

NOVEMBER.

EGYPT.

He that hath the Son, hath life; and he that hath not the Son of God, hath not life. 1 *John* 5, 12.

Bible Reading—Romans 5th Chapter.

Roll Call—How many missionaries do you know in Egypt and their term of service?

Title of the Special Number for 1920:
"Where Cross the Crowded Ways"

Assembled by Minnehaha Finney, Editor for Egypt.

Topics for Study—

1. Foreign Missions in Egypt and the New Internationalism.
2. Egyptian Women and the New World Order.
3. Literature in Egypt. (This is to be rather a comprehensive subject under different headings discussing the problem of literature, both Christian and secular, from a missionary point of view).
4. Child Welfare in Egypt. This subject is to be presented under different headings so as to deal with all the efforts put forth to meet the needs of the child in Egypt—Physical, Mental, Moral and Spiritual.

5. Men and Things. Some talk to make you better acquainted with our Egypt.
6. An Evangelistic Campaign During the Winter of 1919 and 1920.
7. Some Autobiographies.
8. Egyptian Magic.
9. A Drama of Egyptian Life.
10. A Typical Mission Station.
11. Inadequate Occupation of the Field.

"My hands were strong in fancied strength,
But not in power divine,
And bold to take up tasks at length,
That were not His, but mine.
The Master came and touched my hands,
And might was in His own—
But mine, since then, have powerless been
Save His were laid thereon;
'And it is only thus,' said He,
That I can work my works through thee."

DECEMBER.

INDIA.

His gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. Matt. 24:14.

Bible Reading—1st Corinthians 9th Chap.

Roll Call—Answer naming a missionary in India and term of service.

Topics for Study—

1. Afghanistan—the open door of the near future.
2. The Relation of the Indian Church to the "407" Movement.
3. The Prayer Groups of the Mission.
4. A Character Sketch.
5. A Recent Book on India Reviewed.
6. Developments of the War, and How They Have Affected Missionary Opportunity in India.

Love is life's end; an end, but never ending;
All joys, all sweets, all happiness, awarding;
Love is life's wealth (ne'er spent, but ever spending.
More rich by giving, taking by discarding;
Love's life's reward, rewarding in rewarding;
Then from thy wretched heart fond care remove;
Ah! Shouldst thou love but once love sweets to prove,
Thou wilt not love to live, unless thou live to love.
—Edmund Spencer.

LIFE ANNUITY BONDS.

The Sterling Convention of the Women's General Missionary Society instructed its Board to issue four classes of Life Annuity Bonds, viz:

Class 1. When the annuitant is under forty years of age, pays 4½%.

Class 2. Where the annuitant is between forty and fifty years of age, pays 5%.

Class 3. Where the annuitant is between fifty and seventy-five years of age, pays 6%.

Class 4. Where the annuitant is seventy-five and over, pays 7%.

Annuitants may designate the principal of the bonds for the use of any department of the work of the Women's General Missionary Society they prefer.

Church women should buy bonds that will support the work of the women for women after the annuitant has gone to her reward. For further information address Mrs. H. C. Campbell, 340 S. Hiland Ave., Pittsburgh.

THANK OFFERING

EDITED BY MRS. MARY CLOKEY PORTER.
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Business Address,
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WHAT SAITH THE MASTER?

My hands were filled with many things
That I did precious hold
As any treasure of a king's,
Silver or gems or gold.
The Master came and touched my hands
And scars were in his own.
And at His feet my treasures sweet
Fell shattered one by one.
"I must have empty hands," said He,
"Ere I can work My works through thee."

My hands were stained with marks of toil,
Defiled with dust of earth,
And I my work did often soil,
And render little worth.
The Master came and touched my hands—
And crimson were His own.
And when, amazed, on mine I gazed,
Lo! every stain was gone.
"I must have cleansed hands," said He,
"Wherewith to work My works for Me."

My hands were growing feverish
And cumbered with much care,
Trembling with haste and eagerness,
Nor folded oft in prayer.
The Master came and touched my hands,
With healing in His own,
And calm and still to do His will
They grew, the fever gone.
"I must have quiet hands," said He.
"Wherewith to work My works through thee."

My hands were strong, in fancied strength,
But not in power divine,
And bold to take up tasks at length
That were not His but mine.
The Master came and touched my hands
And might was in His own.
But mine since then have powerless been
Save His were laid thereon.
"And it is only thus," said He,
"That I can work My works through thee."

—Selected.

THE DIVINE TOUCH.

What All Christians Need Today:

The divine touch upon the eyes of their minds that they may perceive the need of daily fervent prayer and regular systematic gifts to the Lord's cause.

The divine touch upon their ears that they may be ever in the spirit of hearing God's call for help for the spiritually needy at home and abroad.

The divine touch upon their hands that they may move at the impulse of His love.

The divine touch upon their feet that they may always be swift and faithful in doing His bidding.

The divine touch upon their lips that where ever they may go, they will be filled with messages from Him.

The divine touch upon their voices, that they may be ever singing His praise.

The divine touch upon their wills that they may at all times cheerfully bend them to His will.

The divine touch upon their silver and gold that they may not withhold from Him His tithes and their offerings of gratitude.

The divine touch upon their hearts that Christ may rule there at all times.

AN IMPORTANT NOTICE.

During the third week in August, "Open Letters," "List of Supplies" and sample copies of the Cambridge Thank-Offering Service, "Tidings of Great Joy" ($1.00 per hundred) were sent to the Presidents of all Societies, whose names and addresses are given in the 1919 Statistical Report.

These are not for "pigeon holes" or for "waste baskets," but to be presented at the September meetings of the Societies, to aid in preparing for the Fall "Ingatherings" of Thank-Offerings.

The cost to the treasury of the Women's Board for the printing and mailing of these helps, should prompt every President to do her full part in efforts to bring about blessed results.

It would be in vain, for workers at headquarters, to burn midnight gas or electricity in preparing plans for societies in their work, unless the Thank-Offering Committees, backed by enthusiastic officers and members of societies, do their full part in executing.

Take as your motto: "I will do all you want me to do dear Lord," and then trust Him to help you.

LINE UPON LINE.

In order to meet the desire of workers who fear they may not hear the Open Letter to Societies, the Message contained therein is herewith given.

A Thank-Offering Message to All Missionary Societies.

Someone has wisely said: "The good is often the golden stairway to the best."

The year 1918 in the Thank-Offering department of the women's work, was *good*—yea,—*exceedingly good,* but, do you not know, that the missionary societies have it in their power—with God's help—to make it the *"Golden stairway" up which to climb to a still higher standard in* 1919, *of giving love offerings to our Lord?*

Not until all the 90,000 women of the Church, are enrolled as active workers in the missionary societies, and each one a grateful giver, can we reach the upper rung of the Thank-Offering ladder, there to hear the Lord's—*"Well Done."* What saith the Scripture? *Listen! "Consider one another, to provoke unto love and good works."* Are we doing this with those who are our companions at the Lord's table, and are not with us in mission activities? Are we climbing up the membership ladder, or are we resting on a rung, one-third of the way up, with only one of every three of the women of the Church, by our side? Patient, persevering, prayerful effort, will in time win all. *Are we willing to try it this year, and thus make* 1919—the "peace year" and the "prohibition year," our *banner year in thank-you gifts? Are we? Let us try!*

Prayer will help.
Faith will help.
Efforts will help.
Example will help.

With no repitition of "Government Drive," of "War Emergency Fund" and we trust no "epidemic" to interfere, this Fall's Ingathering, should excell all previous ones,—in thankful spirit,—in attendance and in gifts. In gratitude to God for having so wonderfully carried the societies through the severe testing year—1918—and enabled them to lay upon God's altar the goodly sum of $109,309.00, as their Thank-Offering, the gifts of 1919 should far exceed that amount.

The beautiful "Story the Thank-Offering Blanks Tell for 1918"—enclosed, should enthuse and stimulate every society to greater efforts for 1919.

Keep the amount given last year by your society in a prominent place on a blackboard or chart, or still better on a beautifully decorated poster, and beside it, place the sum you aim to give this year, *and then work up to it.* An attractive and helpful poster could be made by having a border of pictures illustrating the work the Thank-Offering helps to support. Order extra copies of Women's Magazine for the pictures.

Do not be satisfied with mere pulpit notices of the "Ingathering," but send out written or printed invitations to the entire congregation, and keep the notice, with date, and hour, on the Bulletin Board in the vestibule of the Church for two or three weeks before it is held.

Have faith in God, that He will give you large things, *if you unitedly ask Him,* and have faith in your people. There is probably not one person who gave a Thank-Offering last year, but who will, if personally asked, increase his or her gift this year. *Try in prayer.*

Keep in Mind!

Plan wisely for the one week previous to the "Ingathering," as a week of thanksgiving, supplication and self-denial, according to the instruction of the Women's General Missionary So-

ciety. Rich blessings are in store for those who wait upon Him.

Be on the Watch!

Keep watch for helps suggested in the Women's Missionary Magazine, and as far as possible carry them out in much prayer.

Life Members.

Don't let the interest in Senior and Junior Life Memberships wane. *These can be designated as Thank-Offering where desired. So also can Life Directorship fees.* Fees: Senior, $25.00; Junior, $10.00; Life Director, $300.00.

Remember!

Not one day of life, without God's blessings: He daily loadeth us with His benefits. Psalm 68:19.

Not one day of life, without His mercies: His mercies are new every morning. Lamentations 3:23.

Not one day of life, without a bountiful supply of food: Thou openest thine hand and satisfiest the desire of every living thing. Psalm 145:16.

Not one day without the privilege of claiming 80,000 Bible promises. What he hath promised he is able to perform. Romans 4:2.

WHAT OF THE FOURTH DECADE IN OUR THANK-OFFERING MOVEMENT?

As Thank-Offering workers and givers, the members of the missionary societies have entered upon the second year of the fourth decade, of our beautiful grateful gift-worship to our Lord.

The first year, 1918, was surely a financial success, and we believe the reflex influence of liberal giving, is spiritual blessings to the givers. The year 1918 was *God's testing time.* How well the Women's, Young Women's and Junior Societies endured the test in God's sight, is faithfully recorded in His Book of Remembrance, and every prayer offered, every word spoken, every effort put forth and every gift given in the true spirit, will receive its reward.

What is more and more needed in this second year of the fourth decade?

More prayer in the closet.

More prayer in the family.

More prayer in the missionary societies.

Prayer is the most essential part of the entire Thank-Offering work.

"Pray"—Who?—*"Ye"*—Every one.

"Pray ye"—

Daily, definitely, fervently, expectantly, reverently—"in the spirit."

Pray—for the true spirit of thankfulness to take full possession of the heart of every one who professes to love the Lord Jesus Christ.

Pray—for the active expression of gratitude to take the form of Thank-Offerings.

Pray—that this Fall's "Ingatherings" may witness great showers of gifts being poured into the Lord's treasury.

Pray—that the 1919 Offering may be the richest and most blessed of all yet given.

Pray—that it may represent the entire 90,000 women of the Church.

Pray—for God's richest blessings upon every gift and every giver.

More Knowledge Needed.

Study—to know the real condition of the people in the home and foreign lands living without the gospel.

Study—to know what God would have you do to meet the need.

Study—to know how to bring others to see the need and to realize their duty to help give relief.

Study—to know the best methods of reaching the selfish, grasping members of your own congregation, and seek God's blessing in the use of them.

Study—to know how, as individuals, to "Be steadfast, unmoveable, always abounding in the work of the Lord."

Best Efforts Needed.

Plan—to raise the standard of 1918 inquiring still higher in 1919.

Plan—so that it will never be lowered.

Plan—a most attractive and helpful program for your "Ingathering."

Plan—a pageant for the Young Women and Juniors, after the outline given in the new Thank-Offering Service.

Plan—to have every woman in the congregation personally solicited for an offering.

Plan—to add largely to your regular

offering, by adding names to the list of Life Directors ($300.00 each), to the Life Members ($25.00 each), and to the Junior Life Members ($10.00 each).

Plan—to interest the men of the congregation in making wives or daughters or sisters Life Members, and designate the gifts as Thank-Offerings.

BE YE THANKFUL. COLOSSIANS 3:15.

What a Host of Things to be Thankful for in 1919.

1. *As a Nation*—
   Peace within our borders.
   No more calls to arms.
   Temptations of saloons removed.
2. *As Individuals*—
   Families re-united.
   Thousands of husbands, sons, and brothers home safe from the war zones.
3. *For Material Blessings*—
   Bounty on basket and store.
   Rich harvests of grain.
   An abundance to supply every need.
4. *Spiritual Blessings*—
   Enthusiasm in efforts to secure "407" new missionaries.
   Prompt response with means for their support.
   Hearty co-operation all along the line.
5. *Denominational Blessings*—
   Church at rest over "Union."
   Increased loyalty to our own division of the Lord's army.
   Zeal in the New World Movement.
6. *Missionary Society Blessings*—
   During the past year, in the midst of government "drives," high cost of living, taxes soaring, and the "ban" everywhere on public gatherings because of epidemic of Influenza—*that the members of the missionary societies arose bravely to the call of the hour and placed upon God's altar the goodly sum of* $109,309.38 *to the credit of the* 1918 *Thank-Offering.*

Important Query.

With the direct vision in mind of all these rich blessings of the year, how can any one who claims to believe that all are God-given, fail to express deep gratitude to the generous *giver and prove it with a liberal Thank-Offering? Can there be one?*

What Saith the Scripture?

Listen! The feast of ingathering, when thou gatherest in thy labors, the first of the first fruits, thou shalt bring into the house of the Lord: None shall appear before me empty. Exodus 23:15, 16, 19.

Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not—Go, and come again, and tomorrow I will give, when thou hast it by thee. Proverbs 3:27, 28.

There is that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth to poverty. Proverbs 11:24.

SENIOR LIFE MEMBERSHIPS.

From July 15, 1919, to August 15, 1919. ($25.00 Each).

1. Mrs. Isabelle A. Fleck (In memoriam), Loveland, Colo.
2. Mrs. Abbie M. Joslyn, Loveland, Colo.
3. Mrs. J. Wallace Baird, Hanover, Illinois. By W. M. S. and Helen Ferrier Circle of Hanover, Illionis.
4. Mrs. Annie Alexander, 435 Price Ave., Braddock, Pa.
5. Mrs. Margaret M. Houston, 160 East Third St., Beaver, Pa.
6. Mrs. Wm. H. Line, Washington, Pa., R. F. D. 9. In memory of her mother, Mrs. Sara Dougherty.
7. Mrs. John J. Ross, Kimbolton, Pa. By her husband.
8. Mrs. Nevin McCormick, Shedd, Ore. By her son and daughter, Mr. and Mrs. R. C. McCormick.

YOUNG WOMEN

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Avenue, - Dormont, Pa.

MOTTO: "TRUSTING IN HIM."

AIM: "COURAGE THAT DARES, IF NEED BE, FAILS, BUT DARES NOT FAIL TO TRY."

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Eleanor W. Maconachie, Down, Ireland
Miss Davida M. Finney, Monsourah, Egypt.
Miss Mary Baird, Zagazig, Egypt.
Miss Christianita Totten, Henderson, N. C.
Miss N. Ethel White, Frenchburg, Ky.
Miss Irma G. Allen, Fresno, Cal.
Miss Esther W. Wilson, missionary-elect, Moody Bible Institute, Chicago.

NEW YOUNG WOMEN'S SOCIETY.

Concordia Presbyterial, Manhattan Y. W. M. S., President, Miss Helen Strain.

RECRUITS! RECRUITS!

Two years ago when the call came for all young men between the ages of 21 and 30 to register so that the Government might know its man-strength and be able to build its army, many young men immediately enlisted in the service. One young man in speaking of it said he preferred to give himself rather than to be taken. It was not necessary to open the draft for some time, so well did the young men respond to enlistment.

Why did such numbers of young men volunteer? Broadly speaking, because they saw the need and recognized their own responsibility in satisfying the need and their parents did not interfere. The ranks of the Christian army have been sadly lacking for twenty centuries. Thousands of those enrolled as citizens of the Kingdom show real apathy to the cause. Often times the forces of evil remain unmolested. The enemy's army seems to be filled to the full. True, sorrow, loss, disaster stir some to action and others filled with a great love go willingly to service, but the main body of so-called Christians is not rallying to the colors. Compulsion lay behind in Government service. Our King compels no one to serve.

The Government named certain places where young men might congregate to sign up. They had the liberty of choice as to the branch of service. The church offers the same opportunity. It may be in the local church and community. It may be field work in near regions or hand-to-hand conflict over-seas. There is a real shortage in all of these lines. Volunteers are not crowding the recruiting agents. Apparent indifference is everywhere. You have but to see the church roll and compare it with the regular attendance in the Sabbath School to know that thousands are not preparing themselves to be fit soldiers. And the Wednesday evening prayer service. It is a sight to make angels weep! How the Master's heart must ache when He sees the vacant chairs there! Appeal after appeal has gone from pulpit and pew and still the "front-porchers" preserve an unbroken front!

If the roll were to be called at each Sabbath service and each one unnesessarily absent were to have a mark on the forehead to signify unfaithfulness and disobedience, what gloom would possess the faithful ones Monday morning when the streets would be literally filled with market people. The same feeling that possessed Elijah, "I, even I only, am left!" would be almost excusable on their part.

Love for country is very commendable. He who has not patriotism is a traitor. Would it be safe to say the same of one who lacks in Christian patriotism? Is such any one any less a traitor?

Speaking specifically of our young women, there is a cry coming up from practically all denominations lamenting the inactivity of our girls. They are not interested in Kingdom matters. Do they alone deserve censure? What influence has been brought to bear on them? Do their parents expect them to do their duty in the church as they expected their sons to go forth to war and to give life is need be? Or, is there every excuse made for non-activity? It may be school duties, business cares, physical weariness and a dozen other things. May not the 30,000 or perhaps 40,000 mothers in our denomination who are not interested at all in the mothers and children outside the pale of Christendom, not even interested in the home church where their names repose—may these not be the possible reasons for so many girls being selfish and indifferent to the calls of the church? These thousands of mothers possibly had sons in the late war and were proud of the valor their sons showed; yes, gave gladly their sons in sacrifice, even of life itself. Why will these professed Christian mothers stand in the way of their children winning eternal honor for Christian valor?

Oh the shame that rests on Christian motherhood! Like mother, like daughter! "Train up a child in the way it should go and * * * it will not depart from it."

Emulation in spirit of the heathen mother will bring a new day to Kingdom work. She gives her best to the gods. Her beautiful child is sacrificed that her little one may receive health. If our Christian mothers did as well, the ranks at home would be filled, the vacancies over-seas would be supplied and our one-time heathen mother would consecrate her all to the loving and true God. When the Christian home becomes a Bethel in which God delights to dwell, then may we expect recruits for Christian service and not until then.—I. B. L.

AND THEY WIST NOT!

In a recent abbath morning service, a minister portrayed the characters of Moses and Samson, the former a fine example of one whose face shone with God's glory and he wist not; the other, a warning to the careless one for he wist not that God had departed from him. In either case, the man was unconscious of his state, either of God's presence or absence. Does this in any way explain the calm faithfulness of God's workers and the easy indifference of the worldlings? Both seem to have a certain satisfaction although one is engaged in purely constructive work and the other in a wholly destructive line as regards the spiritual. And they wist not?

The most fruitful work in the world has to do with the glorifying of the human soul. It is immortal. She whose work it is to cause the face of ignorance to glow with intelligence so that those who behold know that it has been face to face with God will also have a "glory" face though she knows it not.

When one begins to know that her face shines then does the glory depart—so said the minister. When selfish pride enters, exit real usefulness.

While it is a hopeful thing for one not to be aware of the good she does, it is equally hazardous for another to be unaware that good is not present with her—"that God has departed." When she is awakened the refrain will be, "If I had only known."

One way for saints and sinners alike to realize the direction of life is to study one's desires. If one has pleasure in the upright and holy only, the face will shine. If the good of whatever nature is a bore, the Lord has departed.

Why is it that professed followers of the Lord can habitually absent themselves from the Sabbath services and yet joke about it lightly saying that they leave faithful attendance to certain others? Has God departed from them? Why do those who have named the name of Jesus spend the pleasant summer Sab-

baths on the golf links or in other legitimate week day pleasure, giving as a reason that God created nature and they are worshipping the God of nature? Have they forgotten that the same God commanded the assembling of yourselves together; that the Psalmist was inspired to exclaim, "I joyed when to the house of God go up they said to me?" It is possible that God has departed from them and they wist not that they are making pleasure their god?

We wonder sometimes why our efforts seem to accomplish so little. We marvel that Christian women are not interested in any kind of missions; that two-thirds of our women are not united with any missionary organization; that so many missionary members are luke-warm; that many delightful people remain away from church when a missionary sermon is to be given or a missionary on furlough is to address the congregation. We seem to lack strength. Is it because God has departed and strength has gone with Him?

Moses knew God intimately. He companioned with Him. He stood in holy places. He did not know that his life was so changed. Samson abode with the Philistine, a type of sin. He lived daily in places of temptation. He played into the hands of his enemies. He realized no loss.

To which class of the "wist nots" do you belong; to that of the face which shone or the other from whom God departed?

—I. B. L.

ITEMS.

Last March the Young Women's Society of North Bend, Nebraska, merged with the Senior Society. It is desired that the standing of this society for the last year of its existence be published. In some manner, it was omitted from the July Magazine. We hope that all societies will endeavor to reach its Standard of Efficiency—90%—or better still, surpass it, making the ten points in full. Why more senior societies reach the 100 mark than Young Women's organizations is a question. Find a reason or else decide there is no reason.

Uncertainty still seems to prevail as to the work of the Young Women's Society. It is not auxiliary to the W. M. S., but to the W. G. M. S. It should support the whole work of the W. G. M. S. Its contribution of "salaries" is generally speaking through the Young Women's Special Fund. Presbyterials should endeavor not to infringe on the responsibilities of the Y. W. M. S. by adding burdens which should be assumed by the Women's organizations. Just a little care on the part of all will save embarrassment. Great opportunities are before all branches of the missionary organization this year. Work for all.

THE MAGAZINE—ITS MISSION.

The Women's Missionary Magazine plays an important role in the evangelization of the millions, who sit in darkness and who are dependent for the Light upon the women, young women and Juniors of the United Presbyterian Church. The tired missionary in the foreign field comes into her home in the evening after a strenuous day in school, village or hospital with a heavy burden upon her heart. That day perhaps an angry father came to the school and took away his daughter, because she was beginning to show signs of a promising life for Christ. Perhaps our little missionary has just returned from an out-of-the-way village. There is a picture in her mind of that village as she leaves it: the women and children living in filth and degradation, begging her to come again to sing and to tell those pretty stories, pleading with her to send them a teacher. She could not promise them for her duties are many and there is no one else to send. Perhaps it was a busy day at the hospital. A patient, who for the first time in her life had heard the Gospel message, was taken home that day. The home is remote and that may be the last time she may hear of Christ's love. As our weary little missionary thinks on these things, suddenly her eye falls upon her desk and rests upon the

Magazine with the green cover. At once the burden is lifted for it seems to smile at her and to say in sweet restful tones, "Here am I. Send me." She seizes her pen and quickly writes of the needs to the Magazine. The letter written, she sighs as she thinks how quickly the need was told. There was no need of dozens of letters and a large amount of postage to the home-land when one letter and a few cents would carry her message to the women by way of the Magazine.

When our Editor looks upon the Magazine as it is about to go out with its message of need and love and cheer, she is a bit troubled, no doubt, as to whether it will fulfill its mission. A promise from its pages comes to her. "My words shall not return unto me void, but shall prosper in the thing where to I sent them."

Now let us visit a missionary meeting for a few moments and learn how that society is using the Magazine which left the editor with such a beautiful promise. It was late and we did not have the pleasure of being inspired by the literary part of the program. However, each woman when called upon for her topic, did not snatch a copy of the Magazine from her neighbor's hand and read her article word for word. Oh no! The discussion concerning the packing of a box for some mission station in the home field comes up. After they decide to send the box to a station in our Freedmen's Missions, the question of what is most needed there is soon settled. Some one turns to the page entitled "Freedmen's Department." There is found at once a list of the needs of that particular station. If the box goes to the American Indians, the Indian Department is consulted and there is given a list of articles, which our Indian workers need. After this discussion is closed, a lady, who has been previously appointed, gives a summary of the business transacted the preceding month by the Women's Board, giving those items which are especially interesting such as the appointment of a new missionary or the election of a teacher to go to some of our stations in the Southland, or an interesting financial note.

We can not tarry longer here but drop in upon another meeting. You see, kind reader, that we are taking a visit something like the one Scrooge took with Marley's ghost. Here the women are having a special program on India. The wide-awake social committee has tastefully arranged pictures of the work and workers about the room. These pictures are ones which have been collected from time to time from the Magazine. Several women give brief sketches of the lives and work of some of the missionaries, whose faces are represented at the meeting by their pictures. Perhaps the pictures have been arranged so that no names are visible. Then a contest is held to test the members' knowledge of missionary faces and to learn those with which they are not familiar. At the close of the meeting an apt member conducts a spirited oral quizz on the contents of the month's Magazine.

At another meeting, we find a place has been set aside in the program for current events from the late Magazine. Such events as the sailing of missionary parties or the arrival, it may be; probably births, illnesses, marriages are reviewed. This is a Young Women's Society, hence current events or a review of articles in the Young Women's Department are in order.

We have visited several societies and have seen how they use the Magazine. Now that the journey is ended, let us see how we as individuals may use it. Every member of every society cannot meet and talk with each of our missionaries. However, we can sit down in the quiet of our own homes and look into the missionaries faces as they are pictured for us in the Magazine. Then, too, we can hear them speak to us through their interesting articles. Thus can we become acquainted with those who represent us at home or abroad.

If we are departmental secretaries of presbyterial or local society, we should study carefully the contents of that particular department. There is always

something worth while from the pens of our general Secretaries.

Mothers can do much to interest the children in the home along missionary lines by reading to them about children in other lands. Daughters growing into womanhood can be taught sewing, some of the articles made being sent to mission schools or hospitals. A regular, systematic course of reading and sewing by mothers will have much to do with the children having their minds turned to missions.

An interesting story or article can be selected from the Magazine. One may read aloud while the others sew. Then at the close of the article the mother may discuss with the girls the life and work of the writer. Another excellent way to interest the girls in missions is for the mother to keep her eyes open for different articles of wearing apparel or household linens asked for through the Home departments of our Magazine. She can purchase some materials and while helping the girls to make the articles needed, can study with them about the work and workers where the finished articles are to be sent.

One can gain much by reviewing the topics and current events touched upon at the meeting by a few moments study with the Magazine after coming home from the monthly meeting.

In all, read the Magazine carefully and thoughtfully from cover to cover. As we study, we shall pray; as we pray, we shall give; as we give, we shall see many led out of darkness into His marvelous light. Then "when the trumpet of the Lord shall sound and time shall be no more," the Magazine will close it covers and lie down to pleasant dreams, satisfied that many souls are rejoicing because it fulfilled its mission.

ELOISE KIESTER,
Y. W. Secy. of Butler Presbyterial.

The Manse,
Holywood Co.,
Down, Ireland,
June 23, 1919.

Dear Friends:—

After considerably over two years of wandering, I have at last arrived in the dear old Emerald Isle and can sing, "Home of the happy and the free, native land, my native land." I don't think I had better refer to the present day newspaper reports, or I might write you only on that question!

I regret I have been so long in writing (owing to pressure of work) to tell you how much I enjoyed my compulsory visit to the United States and the pleasure it gave me to get acquainted with so many of you. I often pay a mental visit to your churches, societies and homes where I was received with so much kindness. After my quiet but anxious trip from Quebec to Glasgow in the end of September, I was obliged to take up Red Cross work almost immediately on landing.

I had promised by cable, before leaving Quebec, that I would take the post of Superintendent in a convalescent hospital for soldiers in Perth. It was a residential home of the Pullar's given over for Red Cross work that I had charge of for about five months. I dare say a great many of you know all about the beautiful scenery in the north of Scotland. I found the people quite as charming as the scenery.

Needless to say, the signing of the Armistice brought great joy to us all. Everybody was simply worn out in these Isles, after the strain and stress of over four years of war, and it really took the people some little time to fully understand there was no longer a battlefield. It is only a question of hours now until we hear that the Peace terms have been signed and our prayer is that it may be a lasting one.

During the time our W. G. M. S. Convention was being held in Cambridge, Ohio, I often wished it were possible to take a trip over on a Handley-Page, to be present with you all, and to hear of the increased work and interest in all departments of the Women's

Work. I am daily expecting a copy of the Missionary Magazine when I will get a full report. I was delighted to see from our last Magazine that three new Y. W. Societies had been formed, and I hope we shall have still more in the coming year.

Yours sincerely,
ELEANOR W. MACONACHIE.

ENTHUSIASM A VALUABLE ASSET.

Enthusiasm may well be defined as an ecstasy of mind, as if from divine or spiritual influence, an ardent zeal in pursuit of an object; an exaltation of ideas. Enthusiasm must not be confused with fanaticism, which conveys more of the idea of religious frenzy or excessive enthusiasm. Enthusiasm is of much value, but fanaticism is not to be admired.

It might be well to consider the fact that the word "Enthusiasm" is not to be found in the Bible, but we have the idea expressed in the word "zeal" or "zealously." Gal. 4:18. But it is good to be zealously affected always in a good thing. John 2:17. The zeal of thine house hath eaten me up.

In order to make a success in business, political or social life, it is necessary that some enthusiasm be manifested. If those who strive to obtain the goal in these various lines do not exhibit any more zeal in their efforts than a great many do in their Christian life, failure would certainly be their lot. It is indeed strange that there are those who show a great deal of enthusiasm in everything but their religious life. They are afraid people will think they are fanatic or queer, or perhaps have lost their mind, if they show any enthusiasm in their Christian life.

In dealing with this matter of enthusiasm we want to think especially of it in connection with the missionary society. It might well be said that missionary meetings are dry and uninteresting to a great many women because of the lack of enthusiasm on the part of the members of the society. Probably there are those who are members of the missionary society just as a matter of duty or because some of their friends belong to it. In order to do effective work in the missionary society, there must be some interest manifested by the members of the society.

One purpose of the missionary society is to study and arouse our interest in the condition of those in darkened lands. Surely if we have the love of God in our hearts and become acquainted with the lost world, we should display some enthusiasm in telling others and try to do our utmost in the betterment of these conditions. We should sing more heartily, pray more earnestly, prepare the program or take our part on the program more faithfully.

Many times others can become interested in the missionary meetings by first being attracted by the social life of the society. Some times our societies become dead because there is nothing but the program and those on the program may not be present to take their part or are not very well prepared. It is passingly strange that we can have better meetings by having refreshments at our meetings. I have in mind a certain society that has been built up from a few members to a good strong society and this seems to have been brought about by the hostesses serving refreshments and by social affairs. There are those who say they do not believe in getting people out by giving them something good to eat, but it seems that often times if we can get them there, they become interested in the meeting.

It is indeed significant that so many people are marvelously ignorant of the lost world. We must have some enthusiasm about our meetings so the uninterested will be interested enough to become acquainted with these conditions. Just one person who is enthusiastic in missions can influence others in the same direction. There are more people today studying missions than ever before. This has been brought about we may well say by a few who are zealous about the spread of the Gospel and devised ways and means of interesting others. If we are enthusiastic, we can not help but influence others.

It has been said that the great Welsh revival was started by a young, timid girl who wanted to bear testimony to her love for Jesus and she got up in a prayer meeting and made a simple confession. Her enthusiasm was catching and others in the same meeting became filled with the same spirit and thus started the revival which spread throughout Wales. People are practically the same the world over and if we show that we are in earnest, we will surely influence them in the cause of Christ.

JENNIE LEE MCCLENAHAN.

Y. W. M. S., Topeka, United Presbyterian Church.

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 1112 South Avenue, Wilkinsburg, Pa.

As these are vacation days, there is not much of interest to report in our department.

The Jubilee Hospital is doing duty with an average of nine patients per month. This work has so interested the city authorities of Henderson that the Commissioners appropriated $400 this year to be paid in monthly payments, thus showing the appreciation felt for our care of the sick of the colored population. This money came as a complete surprise and without solicitation.

The Board has authorized an addition to Hanna Hall, Camden, Alabama, and Mr. R. Maurice Trimble has made plans and specifications which have been forwarded to Camden in order that bids can be made on the work and the contract awarded. Rev. Mr. Wilson writes the plans were received all right and placed in the hands of the contractor, but as yet they have been unable to find any place where they can get dressed lumber. It seems strange that they are in the midst of abundant timber, yet it is almost impossible to secure it. The mills there do not seem to want local orders, they prefer to ship it away. This is annoying in view of the anxiety to get the work started before the opening of the school year.

A check for $14 was received from the Women's Missionary Society of the Montrose, Calif., Church to purchase a clock for Camden for which we are extremely grateful. The clock will be purchased in due time.

A communication from Pawnee City, Neb., informs me that the Women's Bible Class will furnish a room in the dormitory at Miller's Ferry. These evidences of interest taken in the Freedmen's work are gratifying and we are indeed grateful to all interested friends.

"Double Our Membership"

1919	1920
42428 x 2 =	84856

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

The outstanding event in foreign missionary circles in the month of August is always the New Wilmington Conference. This year three days of a preliminary conference was held, opening on the morning of August 7th and concluding in the afternoon of August 9th. A very comprehensive, inspirational and instructive programme was prepared by Dr. Anderson. Of course the opening and closing of every session was with devotionals, after which the following topics were informally discussed.

The Objective of Foreign Missions.

What is the Missionary's Commission?
Who is qualified to serve?

The Relations of the Missionaries to the Boards.

To the Board of Foreign Missions.
To the Women's Board.
The use of the Manual.

The Use and Care of Funds.

Foreign Board Finances.
Women's Board Finances.
Special Objects.
Salary and Allowances.

The Missions and the "407."

Survey and Occupation of the Fields.
Securing Recruits.
Maintaining the Church's Interest.

The Efficient Missionary.

Physical Fitness.
Intellectual and Social Efficiency.
Fellowship with God.

Some Problems in Service.

The language.
The native church.
The non-Christian Community.
Keeping True to the Objective.

One of the afternoons was given over to social activities during which the dignified missionaries unbent and entered very heartily into all sorts of contests which provoked much mirth and laughter.

The Women's Board is profoundly gratified, that, in answer to prayer, the Lord has called and the Board has elected the following named persons to go out as the Church's representatives this year to the countries named:

Miss Helen D. Anderson, India, supported by Miss Grace E. Smith, Toledo, Ohio.

Miss Edna B. Broyles, India, supported by First Church, Los Angeles, Calif.

Miss Mary F. Lincoln, R. N., India, supported by W. M. S., Arkansas Valley.

Miss Florence Tomaseck, India, supported by First Church, Canton, Ohio.

Miss Gertrude E. Zink, India, supported by W. M. S., Allegheny.

Miss Florence M. Jones, R. N., India, supported by First Church, Wilkinsburg, Pa.

Miss Gertrude Horst, India, supported by W. M. S., Cedar Rapids.

Miss Georgia Wengert, India, supported by Second Church, Washington, Iowa. Miss Mabel Dickie, re-appointed, Egypt.

Miss Evelyn McFarland, Egypt, supported by First Church, Los Angeles, Calif.

Miss Fay Elsie Ralph, Egypt, supported by W. M. S., Rock Island.

Miss Elizabeth A. Speer, Egypt, supported by First Church, Steubenville, Ohio.

Miss Ethel L. Weed, Egypt, supported by W. M. S., Monmouth.

Miss Florence L. White, Egypt, supported by Homestead and Mifflin Congregations, Pa.

Miss Esther W. Wilson, Egypt, supported by Eleventh Church, W. E., Pittsburgh, Pa.

Miss Lucia Dwight, Egypt.

Miss Mary E. Coie, Sudan.

Miss Aulora McIntyre, re-appointed, Sudan, supported by W. M. S., First Ohio.

A party of eighteen young women whom we fondly believe have been called by the Master to go out into His great harvest field. Miss Lincoln and Miss Jones are graduate nurses, one having trained in Wichita, Kans., and the other

in Columbia Hospital, Pittsburgh, Pa. Our first foreign missionary from this hospital which has opened its doors so generously to so many of our missionaries. No doubt the conversations and prayers of these missionary patients had much to do with influencing Miss Jones' decision.

You will notice that three names have not been assigned to any special society for support, not for lack of applications but because of conditions which necessitate careful consideration.

The returning party consists of:

Miss Mary Lawrence, India, supported by W. M. S., Colorado.

Miss Mary E. Logan, India, supported by several presbyterials.

Miss Mary R. Martin, India, supported by Steubenville and Mansfield W. M. S.

Miss Dora B. Whitely, India, supported by Chartiers W. M. S.

Miss Ella M. Barnes, Egypt, supported by Monongahela W. M. S.

Miss Ella B. Downie, Egypt, supported by Lake W. M. S.

Miss Nellie C. Smith, Egypt, supported by Rev. J. K. McClurkin, D. D.

It is a matter of great joy that the support of the above named persons have been pledged for seven years and in most cases an additional sum, equal to the salary, for work to which they will be assigned.

On Foreign Mission night at the regular missionary conference on August 13 a company of about sixty missionaries occupied the platform. There was so many of them that the foreign secretaries found it impossible to get a seat. Those sent out by the Foreign Board were introduced by Dr. W. B. Anderson, each one rising in his or her place and repeating a favorite passage of Scripture. Those supported by the Women's Board were introduced in the same fashion. After the missionaries had all been presented the Rev. Dr. Sowash of the Sudan gave a very impressive talk on his field and the great need of the black man for evangelization. Miss Dora B. Whitely gave a very interesting account of work in India and the Rev. Howard Boyd told in his own characteristic manner of the needs of the work in Egypt. After singing a song and prayer the entire party was invited to adjourn to the college campus where hundreds of people pressed forward to greet or take the hand and give a word of encouragement and cheer to those who were about to enter upon the life-long task in our three mission fields.

The President of the Westminster College, Rev. W. C. Wallace, D. D., welcomed the missionaries as guests of the College Faculty and its Board of Trustees. The grand old trees were trimmed with electric lights presenting a brilliant and never to be forgotten scene, while the missionary guests were seated around a table in the form of a square. After the good things provided by the college committee had been partaken, Dr. Anderson called on Miss Dight, home on furlough from the Sudan, to talk on darkest Africa; on Miss Downie, home on furlough from Egypt, to talk on the land of the Pharaoh's; and upon Rev. R. Maxwell, home on furlough from India, to tell of the Hindoo's. The addresses were all good and heartily applauded.

On August 12th, Dr. Cummings began his series of instructions on how to acquire an Oriental language to all those going out for the first time. It is impossible to over estimate the value of these lessons. Lessons were given in the mornings during the conference. After the conference adjourned lessons were given morning and afternoon.

Mrs. George Moore, the editor of the Magazine, was present during the preliminary conference and with her usual enthusiasm succeeded in securing photos of various groups of missionaries, to which your attention is called in this issue of the Magazine.

By an unusual combination of circumstances our Girls' School in Khartum North was left with only one missionary in charge who knew anything of the language. The others all being new and not allowed to do any work in the school. The Sudan Association requested the Women's Board to send out

a normal teacher for three years. The idea being that as this is the only Girls' Boarding School in the Sudan one of its objects ought to be the training of teachers for similar schools throughout the country. The Board, therefore, elected Miss Viola Grove, a sister of Miss Elsie Grove, who will sail as the first short term teacher ever elected by the Women's Board, as soon as permission to enter the country and sailing arrangements can be made.

The Board feels the need of many things but pre-eminently the need of constant prayer for every department of its work at this time, more especially for prayer for the large outgoing party: For Mr. McClellan of the Foreign Board who has the responsibility of securing the transportation of the party and the getting permission to enter the countries: For the missionaries themselves that they may be kept in safety and in perfect peace as they leave the home-land and their loved ones for the far-away fields: For the homes which will be saddened by the vacancies in the family circle thus created: For the generous individuals, societies and congregations which in answer to prayer of the intercessors of the "407" have so royally come to the financial aid of the Master this year: For the fields to which they go, where longing hearts and eager hands will welcome their coming: For the whole United Presbyterian Church that a renewed spirit of consecration and devotion to the will of the Master may be manifested.

JUNIOR DEPARTMENT

MRS. I. H. MILLIKEN, Junior Secretary 205 Lexington Ave., Aspinwall, Pa.

HINTS TO JUNIOR WORKERS.

For the particular benefit of the newer workers in the Junior Societies, let us repeat some of the fundamentals of the organization.

The first, and indispensable, help of a Junior Worker is the Junior Manual. The new issue of the Manual sells for twenty cents, (20c). In it is set forth plainly the object of the society; the aim for which we strive and practical working directions how to proceed. Instructions as to how to organize, committees and their work, finances, etc., are given fully.

Secure the "Study Outline" with its suggestions for division of the children into classes, and work for each year up to the graduation. For the smaller classes use "Little Brothers of Mine" and "Missionary Lessons for the Youngest Juniors."

The contents of the Wall Roll should be gradually memorized by every Junior; the opening, offering and closing prayers as well as sentence prayers contained in it are splendid and aid the Juniors very materially in their work. All older Juniors should be thoroughly familiar with our church organizations, from the individual to the W. G. M. S. and the Assembly: know to what Presbytery and Synod they belong and stated meeting of the same: the Boards of the Church; how our Missionaries are supported; kinds of Mission work and how sustained.

Each year two Mission Study books are provided, one on Home and one on Foreign work. These books should be thoroughly studied by the teachers, divided into sections according to the number of lessons needed and told in story form. Many of the study books provide outline maps to be filled in by the Juniors and a Guide for the teacher. Flags of all nations and paper dolls in costumes of many nations can also be secured.

The Junior Missionary Magazine should be in every home where there are children. It contains the subjects for the Junior meetings, published one month in advance, with suggestions and helps on each lesson; review of chapters on current Mission Study book; Junior Special and Thank-Offering Columns; list of Life Members and pictures; new societies; letters from the Juniors to other Juniors; latest word from the

secretary's desk; bright and interesting stories, many of them original and written especially for our Juniors.

In getting subscriptions for this Magazine use the pretty invitation for a "Magazine Party" (free for postage) to interest the children; have some of the back numbers and read articles from them or distribute them and let the children see and read for themselves. Any one can develop an interest in the "party" and secure many subscriptions, twenty-five cents single, but if sent in clubs of ten to one address, it is only fifteen cents a year; a bit over one penny per month.

Expenses.

Meet the expenses of your Junior Society through the Honorary Membership Roll. Post on your bulletin board, or any prominent place in the meeting room, a heavy piece of paper, neatly ruled, headed "Honorary Members," leaving space for names and amount of money given, then canvass your congregation for members, sponsors of the work who will give the amount of money you fix, twenty-five, fifty cents or one dollar a year, to carry on the work. Many of the older and wage earning younger folks will be glad to be Honorary Members, or contributing members.

Send two cents in stamps to the Literature Dept., 904 Publication Building, Ninth St., Pittsburgh, Pa., for a catalogue of all supplies.

HONOR ROLL.

The Junior Honor Roll is one that is made up by the General Secretary from the report blanks each year and contains the names of all Societies contributing, during the year, one hundred dollars or over to the work of the W. G. M. S. This means that the money is sent through the Presbyterial Treasurer, designated to the departments of work maintained by the women of the Missionary Societies, such as Home, Foreign, Freedmen, Indian, Parsonage, Ministerial Relief, Junior Special, Thank-Offering, including Life Members, etc. It does not mean that a society helping to buy a piano or put new windows in the local church and contributing the necessary amount is entitled to a place on this Roll—such monies cannot be reported as part of the W. G. M. S. and have no place on any report blank. Let work of that kind be entirely aside from your missionary activities.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary.

904 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

Mission Study Text-Books for 1919-1920.

A Crusade of Compassion, (Foreign-Senior), Paper, 40c.; Cloth, 57c.

Mook, (Foreign-Senior), Paper, 35c.

Christian Americanization, (Home-Senior), Paper, 40c.; Cloth, 75c.

Called to the Colors, (Home-Junior), Paper, 30c.; 3c. extra for postage.

Prayer Cycle, 10c. each; $1.00 per dozen.

Junior Wall Roll, $1.00.

The Power House at Pathankot, Cloth, 60c.; Paper, 40c.

The Egyptian Sudan, Cloth, 35c.; Paper, 20c.

Leaflets for Sudan Program.

Sudan-Bible Reading, 2c.

A Sudan Lion Skin, 3c.

Our Missions in the Sudan, 3c.

Home Life in Africa, 2c.

Other Children, 2c.

The Brave Hunchback, 2c.

The King's Sacrifice Girl, 2c.

May I call your attention to group III in the Standard of Efficiency, as printed on the back page of the August Magazine. The year 1919 is now two-thirds past and many of the former users of the Prayer Cycle are not yet using the 1919 Cycle. Read again Miss Bell's letter in the August Magazine and note very carefully the last paragraph and let each one ask herself if hearts were made ready for the Gospel message because *she* prayed for Tanta on August 12, 1919.

FIELD SECRETARIES NOTES.

MRS. J. C. ALTER, 21 Mountain Ave., Piedmont, Oakland, California.
MISS KATE HILL, 904 Publication Bldg., 209 9th St., Pittsburgh, Pa.

By MISS KATE A. HILL.

PRAYER—ITS POWER.

"Away in foreign lands they wondered how
Their simple words had power;
At home—the Christians, two or three,
Had met to pray an hour."

Pittsburgh, Assembly Room, Publication Building, every Tuesday, 10 a. m.

Philadelphia, first Tuesday, 2:30, 2nd U. P. Church.

New York, Room 824, Presbyterian Building, 156 Fifth Ave., first Tuesday of every month, 2:30 to 3:30 p. m.

Chicago, Eleanor Club Assembly Room, Stephen's Building, 25 N. State St., second Tuesday every month, 12 noon to 1:00 p. m.

Monmouth, second Tuesday, 4 to 5, Y. M. C. A.

Cleveland, Old Stone Church, on the Square, second Tuesday every month at 2:30 p. m.

New Castle, Pa., first Tuesday of every month in the First United Presby- of First United Presbyterian Church.

San Francisco, first Tuesday, 2:30 Y. W. C. A., corner Sutter and Mason.

Cambridge, Ohio, second Tuesday, every month in the First United Presbyterian Church.

Youngstown, Ohio, first Tuesday, 2:30 p. m., Tabernacle United Presbyterian Church.

Los Angeles, first Monday, 10 a. m., First U. P. Church.

Xenia, first Tuesday, 2 p. m., First U. P. Church.

Every Tuesday, 10:00 a. m. The hour of prayer for individuals and prayer groups.

The month of July was spent with father at Newton, Iowa. He had the misfortune to fall from a hammock and break his collar bone but is recovering nicely. My time was occupied keeping house, playing nurse and writing letters.

A calendar of our Prayer Groups was prepared and with a letter sent to every missionary at home and abroad, with the request that they send a letter at least every six months to the various Prayer Groups. In this way we hope each Prayer Group will receive news fresh from the fields.

Letters were also prepared for the Executive Committee and Treasurer of each Presbyterial.

I am going to share with you one letter that came from a Presbyterial Treasurer that rejoiced my heart. I would like to ask every Presbyterial Treasurer to do the same.

"I have just returned from the Presbyterial. We had a grand time. We took pledges for "407" Bonds. Sold twenty at $50 and nineteen at $5 for the Juniors. I am sure there will be more. We sent D—— $50 for her special work. Our Indian shower was splendid. Such a lot of nice things and $108."

This is the second "shower" this Presbyterial has had. Last year they had one for the Freedmen. I heard of another Presbyterial that had a linen shower for Columbia Hospital. It surely deserves it when their report shows that twenty-two missionaries were ministered to in the Columbia Hospital last year.

Why not try a "shower" for some special work at your next Presbyterial? You will never miss the gifts and they would rejoice the heart of the secretary and of missionaries.

"It ain't the guns or armanent, or funds that they can pay,
But the close co-operation that helps them win the day.
It ain't the individual in the army as a whole
But the everlastin' team work of every bloomin' soul."—Kipling.

PLANS AND PROBLEMS.

Send your best plan and your perplexing problems for this new page.—Kate A. Hill.

We hope to give a new suggestion for the monthly program each month. Send

us your best one. Try concert work. Here is a missionary creed. Have the members learn it and repeat it as part of the opening exercises each meeting this year, then we will say it together at our next W. G. M. S. Convention.

Missionary Creed.

"We believe in God, the Father, and in Jesus Christ, His Son, our Lord.

"We believe it our duty to proclaim to all at home and abroad, the message of salvation that God has provided through the death of His Son.

"We, therefore, promise to send the Bread of Life, by the hands of our missionaries to all who have it not.

"We promise to pray for our missionaries, to give of our means, and do all in our power to spread the Gospel in the whole earth that Christ's Kingdom may come.—Amen."

1. What do you mean by Departments of Work? Is it possible such a question could be asked! Yet, here it is in black and white. Our Departments of Work are: Foreign, Home, Freedmen, Indian, Parsonage, Ministerial Relief and Temperance. Send to Literature Secretary, 904 Publication Building, Ninth Street, Pittsburgh, Pa., for free leaflets concerning Departments of Work.

2. How shall I estimate 25% increase for next year? Take the total of your yearly contribution to the seven Departments of Work. Suppose it is $50. 25% is $12.50. This year, therefore, send $62.50. Note it means 25% increase on last year's contribution. Some societies sent only 25% increase last year, but did not give the original sum!

Do not estimate the salaries to missionaries. They are the same from year to year. Neither are you to include the Thank-Offering.

3. Why was ten o'clock on Tuesday chosen as an hour of Prayer? Because the Women's Board meets in Pittsburgh at 10 a. m., the first and third Tuesdays of every month.

4. What are the requirements to be on the Honor Roll of the W. G. M. S.?

A missionary society in every congregation and mission station in the Presbytery.

By MRS. J. C. ALTER.

Just returned from a "vacation trip" of three weeks to Mt. Hermon and Asilomar; the first in the wonderful Santa Cruz Mountains, where, through the reefed sides of the great tent auditorium, we could look down upon the "biggest things in the world," the world-famous Redwood Sequoia trees; the other, as its name implies, "Retreat by the Sea," furnishes another ideal place for Christian gatherings.

But we were not at either resort for idle pleasure. The Federate School of Missions at Mt. Hermon outlined a strenuous week; forenoons devoted to Bible study, mission study, open parliaments, while the evening sessions, more spectacular in character, drew crowds of campers for illustrated lectures, pageants and live missionary addresses. Oh, I wish there were space to tell it all!

Mrs. Florabel Patterson Rosenberger, once a teacher in Monmouth College, later, with her husband, in mission work near Jerusalem, had charge of the mission study courses; taught "A Crusade of Compassion," and "Christian Americanization;" was equally at home in both, and her clear, simple, natural presentation with that characteristic personal touch, like living pictures on the margin of our text books, brought the lessons home to us in a vivid, practical way, and, running through it all, a deep, spiritual undercurrent, which linked mission study with the work of the Kingdom, and our relation to both. (Mrs. Rosenberger has consented to join our mission force in Egypt where our prayers and good wishes will follow her).

A splendid week it was! A mountain-top experience from which we came down to face the work-a-day problems of life with a stronger faith in the power of the first great Missionary, Jesus Christ, and more of that divine compassion for this impotent, convulsive, sin-sick world He is waiting to touch through His spirit-filled children.

The United Presbyterians were second only, in point of attendance and on the afternoon set apart for denominational

rallies, we had a good time, you may be sure; echoes from the Cambridge Convention, discussion of our revised constitution and plans for the new year filled the allotted time brim-full, and next year we are hoping to have Anna Milligan and Lillian Robertson with us, when better things still will be in store for us.

At Asilomar we had an intensive ten days' study drill on "Principles of Program Building," (the points of which I hope to give later).

We point sadly to the "Silent two-thirds" and deplore the fact that 60,000 of our Church women are not enlisted for the work to which some of us have dedicated life and service, but we cannot look for any radical change in these numbers until our missionary society program stands out a vital thing in the church life, throbbing with power and energy, with a definite goal and promise of marvelous accomplishment; all of which are within reach, yes, within reach of any leader who sets herself wholeheartedly, prayerfully to the task.

I met and talked with several field secretaries from other denominations; each one "cried her wares," and, would you believe it, each proudly produced a "Standard of Excellence," or "Efficiency," or "Star Points," varying only in minor details from those adopted by our W. G. M. S. I listened to two open parliament talks from field secretaries and in each, efficiency points were emphasized as the best method of conserving and developing missionary society interests.

Yours for better programs and a higher standard of efficiency.

LIFE DIRECTORS.

$300.00 Each.

1. Mrs. J. P. MacDanel. By her son.
2. Mrs. J. Alvin Orr. By a friend.
3. Mrs. K. C. Johnston. By her son.
4. Mrs. Collingwood. By her son.
5. Mr. Lelo Collingwood. By his mother.
6. Mrs. E. M. Hill.
7. Mrs. Anna M. Scott.
8. Mrs. D. Emmet Alter. By her mother, Mrs. J. C. Alter.
9. Mrs. W. B. Boies.
10. Mrs. Ada Reber.
11. Mrs. Mary Clokey Porter. A "D. S. C." for most valiant service in the W. G. M. S. Division of the Lord's Army. Bestowed by a devoted friend in Sixth Church, Pittsburgh, Pa.
12. Mrs. J. A. Miller, Indiana, Pa. By her husband.
13. Mrs. Percy Craig, New Castle, Pa.

MEMORIAL ROLL.

1. Mr. and Mrs. Henry W. Savage. By their daughter, Mrs. M. Alexander.
2. Capt. John Paisley. By his wife
3. Miss Mary Anderson. By her sister, Miss Sarah Anderson.
4. Mrs. Emma H. Brown. By her husband.
5. Mr. and Mrs. William Miller. By their daughter, Mrs. H. C. Campbell.
6. Mrs. Mary G. George. By her son, Mr. W. S. George.
7. Mr. and Mrs. Daniel Cleary, by their daughter, Miss Fannie A. Cleary.
8. Mrs. Julia Ingham Adams Frothingham. By her daughter, Mrs. A. A. MacLachlan.

MRS J. B. HILL, Treasurer.

STUDY FOR THE MONTH.

OCTOBER.

THE EGYPTIAN SUDAN.

Mrs. T. C. Lambie, Editor, Nasser, Sudan.

Bible Reading—Isaiah, Chapter 32.

Roll Call—Name Missionaries in the Sudan.

Editorial—Mrs. T. A. Lambie.

Topics for Study—

1. Twenty Years Ago and Now.
2. Come Up to Abyssinia and Help Us!
3. All in the Day's Work.
4. Sabbath School Work in the Sudan.
5. The Lure of the Sudan.
6. Some Experiences of a New Doctor.
7. Medicine Men and Witchraft.
8. After One Year.
9 All About Our Church.
10. More Buildings at Nasser.

"The Christian hospital in the Sudan can do more to make an immediate impression in favor of Christianity than any other missionary agency."

—Cornelius H. Patton, D. D.

The Missionary Review of the World.
One Year $2.50

The Women's Missionary Magazine.
One Year $1.00

Total $3.50

BOTH to one Subscriber $3.00

HOME MISSIONARIES.

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Warm Springs, Oregon .....Rev. H. T. Jackson
Simnasho, Oregon .....Rev. W. A. Matthews
Tama, Iowa .....Rev. R. G. Smith

All contributions for Warm Springs should be addressed to Rev. H T. Jackson, Indian Mission, and shipped to Mecca, Oregon, the nearest station. Those for Simnasho, Oregon, should be sent to Rev. W. A. Matthews, Indian Mission, and shipped to Maupin, Oregon. Things for Tama, should be addressed to Rev. R. G. Smith, Tama, Iowa.

CITY MISSIONARIES.

Miss Elenore Ribet, (Italian), Pittsburgh, Pa.
Miss Bess Eakin, (Italian), Butler, Pa.
Miss Grace Welch, Burgettstown, Pa.
Miss Elizabeth Hamilton, (Croatian), N. S., Pittsburgh, Pa.
Miss Margaret Heaslett, N. S., Pittsburgh, Pa.
Miss Romain Russell, Hickory, Pa.
Miss Sallie Dickey, Alliance, Ohio.
Miss Elizabeth McMillan, Rock Island, Ill.
Miss Flora B. Torrance, Boise, Idaho.
Miss Anna C. Parr, Quincy Ave. Mission, Pittsburg Kansas.
Miss Irma G. Allen, Fresno, Calif.
Mrs. F. C. Metcalf, (Mutes), Portland, Oregon.

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Miss Margaret Cleland, Frenchburg, Ky.
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Miss Margaret Peebles, Frenchburg, Ky.
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Rev. and Mrs. W. J. Giffin, Frenchburg, Ky.
Miss N. Ethel White, Frenchburg, Ky.
Miss Esther Mitchell, M. D., Frenchburg, Ky.

Please prepay freight on all boxes and barrels. Address, The Dormitory, Frenchburg, Ky., via Rothwell, Ky. Mail bill of lading to the Principal, Rev. W. J. Giffin, Frenchburg, Ky. When possible send by Parcel Post direct to Frenchburg, Ky.

FREEDMEN'S MISSIONS.

DIRECTORY FOR SENDING CLOTHING.

*Athens, Tenn.—Rev. C. H. Wilson.
Riceville, Tenn.—Mrs. Lily M. Clatchey.
*Knoxville ,Tenn.—Rev. J. Kelly Giffen.
Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
*Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.
Miller's Ferry, Ala.—Rev. I. H. Bonner, Camden, Ala. Mark "For Miller's Ferry."
Prairie, Ala.—Mrs. Thomas Elliott, Postoffice address, Prairie, Ala.; shipping point, Catherine, Ala.
*Annie Manie, Ala.—Rev. L. W. Michael, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.
Bluestone, Va.—Mr. John A. Bouldin, Jeffress, Va.
Chase City, Va.—Rev. F. W. Wilson.
R. F. D. 1. Mark "For Bluestone Mission."
Henderson, Vance Co., N. C.—Rev. Jno. A. Cotton, D.D
Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

INDIA.

Miss Emma Dean Anderson, appointed 1881, Home .....for Women, Gurdaspur
Miss Helen D. Anderson, Appointed 1918 .....Sialkot
Miss Margaret Anderson, Appointed 1918 ...Gurdaspur
Miss Roma Beatty, Appointed 1909 .....Pasrur
Miss Hazel Bennett, Appointed 1909 .....Gujranwala
Miss Mary Lois Boyd, Appointed 1918 .....Gujranwala
Miss Lois Buchanan, Appointed 1918 .....Sialkot City
Miss Alice G. Burnham, Appointed 1915 .....Zafarwal
Miss Elizabeth M. Caldwell, Appointed 1918, Pathankot
Miss Mary J. Campbell, Appointed 1884 ....Pathankot
Miss Henrietta Cowden, Appointed 1905 ...Sialkot City
Miss Laura Dickson, Appointed 1897 .....Gurdaspur
Miss Margaret Fehlman, Appointed 1913 ...Gurdaspur
Miss Bessie Fleming, Appointed 1913 .....Pasrur
Miss E. M. Gordon, Appointed 1893 .....Jhelum
Miss Nancy Hadley, Appointed 1904 .....Zafarwal
Miss Laura B. Hamilton, Appointed 1908 ...Sangla Hill
Miss Marietta Hamilton, Appointed 1916 ...Sangla Hill
Miss Eleanore K. Holliday, Appointed 1918, Sialkot City
Miss Flora Jameson, Appointed 1903 .....Sangla Hill
Miss Harriett Jongewaard, Appointed 1915, Sialkot City
Miss Wilhelmina Jongewaard, Appointed 1915 .... Sialkot City
Miss Mary Kyle, Appointed 1904 .....Pasrur
Miss Mary A. Lawrence, Appointed 1893 .....———
Miss Mary Lincoln, Appointed 1919 .....Sialkot City
Miss Mary E. Logan, Appointed 1891 .....———
Miss Eleanor Maconachie, Appointed 1909 ....Hollywood Co., Down, Ireland
Miss E. Josephine Martin, Appointed 1896 ..Pathankot
Miss Fanny C. Martin, Appointed 1895 ...Sialkot City
Miss Jane E. Martin, Appointed 1906 .....Pathankot
Miss Mary R. Martin, Appointed 1890 .....———
Miss Henrietta Moore, Appointed 1898 .....Madhopur
Dr. Sara Moore, Appointed 1917 .....Madhopur
Miss Jean Morrison, Appointed 1895 .....Lyallpur
Miss Elizabeth McCahon, Appointed 1875 ..Sialkot City
Miss Rose A. McCullough, Appointed 1879 .Gujranwala
Miss Louise Scott, Appointed 1916 .....Gujranwala
Dr. J. P. Simpson, Appointed 1902 .....Jhelum
Miss Kate E. Spencer, Appointed 1918 ....Sialkot City
Miss Mabel C. Stewart, Appointed 1915 .....Pasrur
Miss Martha Strong, Appointed 1915 .....Sargodha
Miss Florence Tomaseck, Appointed 1919 .....Sialkot
Miss Ruth A. Warnock, Appointed 1913 .....Sargodha
Miss Josephine L. White, Appointed 1884 .Campbellpur
Dr. Maria White, Appointed 1886 .....Pasrur
Miss Dora Whiteley, Appointed 1911 .....———
Miss Gertrude E. Zink, Appointed 1919 .....Sialkot

NOW IN THIS COUNTRY.

Miss Minnie E. Beatty, Appointed 1912 ....R. D. 4, Chicora, Pa.
Miss A. Laura Cleland, Appointed 1903 ....New Concord, Ohio.
Miss Kate A. Hill, Appointed 1896, Care Women's Board, 904 Publication Building, Pittsburgh, Pa.
Miss Olive Laing, Appointed 1912 ....46 Maple Ave., Ingram, Pa.

EGYPT.

Miss Sara M. Adair, Appointed 1918 .....Cairo
Miss Mary E. Baird, Appointed 1913 .....Zagazig
Miss Ella M. Barnes, Appointed 1911 .....———
Miss Margaret Bell, Appointed 1901 .....Assiut
Miss Ida L. Cabeen, Appointed 1909 .....Zagazig
Mrs. Mary Kerr Coventry, Appointed 1918 .....Cairo
Miss Mabel Dickie, Reappointed 1919 .....Cairo
Miss Ella Downie, Appointed 1913 .....———
Miss Ruth Margaret Eddy, Appointed 1914 .....———
Miss Helen Ferrier, Appointed 1900 .....Beni Suef
Miss Davida Finney, Appointed 1914 .....Mansoura
Miss Minnehaha Finney, Appointed 1894 .....Tanta
Mrs. T. J. Finney, Appointed 1916 .....Mansoura
Miss Elsie French, Appointed 1909 .....Alexandria
Miss Rena Hogg, Appointed 1896 .....Cairo
Miss May Holland, Appointed 1913 .....Tanta
Miss Florence A. Hutchison, Appointed 1916 .... Alexandria
Miss Helen Jeannette Martin, Appointed 1915 ...Cairo
Miss Roxie Martin, Appointed 1901 .....Cairo
Miss Dora Mason, Appointed 1918 .....Alexandria
Miss Nell B. Moore, Appointed 1919 .....Cairo
Miss Anna McConaughy, Appointed 1903 .....Cairo
Miss Jeannette McCrory, Appointed 1916 .....Benha
Miss Evelyn McFarland, Appointed 1919 .....Cairo
Miss Carol McMillan, Appointed 1906 .....Tanta
Miss Fay Elsie Ralph, Appointed 1919 .....Cairo
Miss Margaret Smith, Appointed 1872 .....Cairo
Miss Nellie C. Smith, Appointed 1911 .....———
Miss Elizabeth Speer, Appointed 1919 .....Cairo
Miss A. Y. Thompson, Appointed 1871 .....Cairo
Miss Mary L. Thompson, Appointed 1917 .....Cairo
Miss Laura Walker, Appointed 1904 .....Alexandria
Miss Ethel L. Weed, Appointed 1919 .....Cairo
Miss Florence L. White, Appointed 1919 .....Cairo
Miss Ida B. Whitesides, Appointed 1913 .....Luxor
Miss Esther W. Wilson, Appointed 1919 .....Cairo
Miss Ruth B. Work, Appointed 1904 .....Assiut

NOW IN THIS COUNTRY.

Miss Alda B. Atchison, Appointed 1904 ...Albia, Iowa
Miss Carrie Buchanan, Appointed 1893 ..Hebron, Ind.
Miss Anna B. Criswell, Appointed 1905 ....6407 Dean Street, Pittsburgh, Pa.
Miss Alfaretta Hammond, Appointed 1904 .... Loveland, Colo.
Miss Isabel Hosack, Appointed 1912 .....Mercer, Pa.
Miss Olive T. Mason, Appointed 1912 ....R. D. 1, Verona, Pa.
Miss Mary M. Pattison, Appointed 1912 ....118 W. 9th St., Sioux Falls, S. D.

SUDAN.

Miss Mary E. Cole, Appointed 1919 ....Khartum North
Miss Una Cole, Appointed 1918 .....Khartum North
Miss Elsie E. Grove, Appointed 1912 ..Khartum North
Miss Aulora McIntyre, Reappointed 1919 .... Khartum North
Miss Kathryn MacKenzie, Appointed 1918 .... Khartum North
Miss Marie Truan, Appointed 1919 .....Nassar

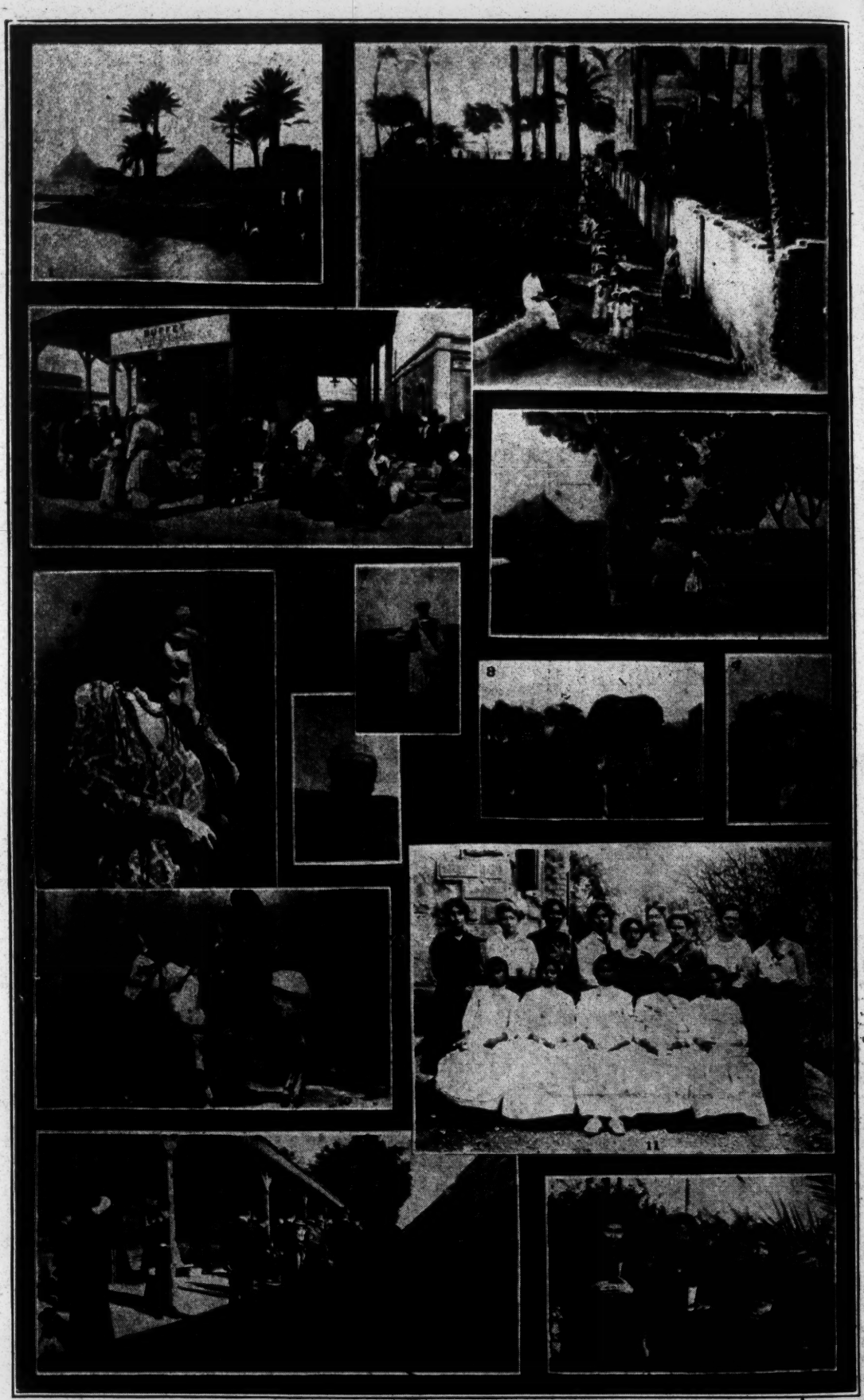
NOW IN THIS COUNTRY.

Miss Sarah Isabella Dight, Appointed 1914 ....New Wilmington, Pa.

Blow the trumpet in Zion,
Sanctify a fast
Call a solemn assembly;
Gather the people
Sanctify the congregation
Assemble the elders
Gather the children.

Joel 2: 15, 16

The New World Movement
of the United Presbyterian Church
of North America



SHOWING EGYPT IN PICTURE.

1—Along the Nile. 2—On their way to church. 3—At the Railway Station. 4—On road to Pyramids. 5—Egyptian woman. 6—An Egyptian farmer. 7—Sowing the seed. 8—The young farmer. 9—Bringing in the grain. 10—A change of passengers. 11—A class at P. M. I. 12—"All aboard." 13—Bible women.